

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 3, 1888.

NUMBER 1.

## CONTENTS.

### EDITORIAL—

Ten Years Old To-day	3
TEN YEARS' GROWTH TOWARD UNITY—	
I. The Mode of Religious Transition—J. V. B.	5
II. Among Unitarians—W. C. G.	5
III. In Theology—L.	6
IV. In Science—H. M. S.	7
V. In Orthodoxy—F. L. H.	8
VI. In the East—A. J. R.	8
VII. Among the Unchurched—S. L.	9
VIII. The Outlook—JOHN R. EFFINGER	10

### CONTRIBUTED—

The Last Decade in Morals and Religion. A Symposium. Contributors:—REV. E. E. HALE, FRANCES WILLARD, REV. HUGH O. PENTECOST, MARY A. LIVERMORE, EDWIN D. MEAD	11
Greetings to Unity—GEORGE WILLIAM CURTIS; KATE GANNETT WELLS	13
UNITY CHURCH-DOOR PULPIT—	
Humility—J. LL. JONES	14
THE HOME—	
March—L. B.	17
Tommy's Confession—K. F. K.	17
In a Claim Shanty—LIDA MINNISS BROWN	17
NOTES FROM THE FIELD	18
ANNOUNCEMENTS	19

**WANTED**—One active agent in every town to take orders for any book wanted by customers. Extra commissions on 40 good books. Particulars free, out-fits 30 cents. Charles H. Kerr & Co., Publishers, Chicago.

We really mean to publish this advertisement where we can afford to, and we take this way of making a personal explanation to our good friend who has taken UNITY for ten years, and who dislikes to see its publishers take a new business departure without consulting him.

Why should UNITY's publishers advertise for agents? Are there not book agents enough, and subscription publishers enough behind them, to make the average citizen's life a burden already?

Yes, we admit it. But think a moment. Why is the ordinary book agent a public nuisance? Is not this the reason,—that he usually tries to over-persuade people to buy the book they do not want?

Our hope is to redeem the name of book agent, by enabling our canvassers to place in the hands of their customers a large list of books, including books suited to a variety of tastes, and allow them to select for themselves. We can, of course, offer a better discount on some books than on others, but we can give a reasonable margin of profit on almost any book in print.

Is not the field covered by the book stores? It is not. In most towns of 2,000 to 30,000 the "bookstore" is a storehouse of dime novels, violins, school text-books and base-ball bats, while the people who might read good books either supply themselves from Chicago or the east, or go without.

So we trust our good friend we are addressing will wish us good speed in our enterprise, and if he chooses to send for an agent's outfit himself, and order his own reading matter at reduced prices we will not object, provided there is no one in his town who wishes to make a systematic canvass for our books; in that case we should expect him to give the more active agent his custom.

We may say, to avoid disappointment to any one, that the outfit advertised is simply a

supply of order blanks, circulars and sample copies of UNITY for distribution. The scale of discounts to agents is printed on the back of each order-blank, and is only furnished to those sending for outfits.

CHARLES H. KERR & Co.,  
Chicago.

**A**N advertisement of UNITY in the present number is scarcely necessary. We prefer to let the number speak for itself, and to let our readers form their own expectations for the future, from the history of the past ten years. We may say, however, that we have arrangements partially completed by which we expect this year to print a sermon twice a month, except during midsummer, without diminishing the usual variety of reading matter.

The subscription price of UNITY is \$1.50 per annum, payable in advance. We shall be glad to send the paper to any new reader on trial eight months for a dollar or four months for fifty cents. No premiums are offered to new subscribers, but we will pay liberally any one taking the time to canvass for us.

CHARLES H. KERR & Co.,  
Publishers,  
175 Dearborn St., Chicago.

**ROBERT BROWNING'S POETRY.** Outline studies prepared by the Chicago Browning Society, containing full classifications of Browning's poems, by subject and by date of writing, with shorter programmes for class use, explanatory notes, etc. Paper, 25 cents; cloth, 50 cents, mailed. Catalogues free. CHARLES H. KERR & CO., Publishers, Chicago.

## THE EVOLUTION OF IMMORTALITY.

By Dr. C. T. Stockwell. Suggestions of an individual immortality, based upon our organic and life history. Cloth, large 12mo, gilt top, half trimmed edges. Price, \$1.00.

"One of the most original and convincing arguments in favor of a future life for the individual, which we have ever read. . . . The book has the great merit of brevity, is written in a lucid style, and is of great interest. We can detect some places where the argument might be strengthened, yet as a whole, we think this book the strongest ever written in defense of the immortality of the soul."—*Omaha World*.

### THE FAITH THAT MAKES FAITHFUL.

Eight Life-Sermons, by William C. Gannett and Jenkin Lloyd Jones. Pages 131. In imitation parchment, 50 cents. Cloth, full gilt, \$1.00. A special edition in paper, 10 copies, \$1.50; by mail, \$1.65; no less number sold.

The topics: Blessed be Drudgery, I Had a Friend, A Cup of Cold Water, and Wrestling and Blessing, by Mr. Gannett; and Faithfulness, Tenderness, the Seamless Robe, and the Divine Benediction, by Mr. Jones. "All who try to make their religion a thing of the present, who try to find living remedies for living difficulties, will be greatly helped by this publication."—*Boston Transcript*.

### EVOLUTION AND CHRISTIANITY.

A Study, by Rev. J. C. F. Grumbine. Cloth, square 18mo, beveled edges. Price, 50 cents.

"It is full of eloquent passages."—*Frances Power Cobbe*.

"The author has conducted his argument on the great question involved in a plain, practical way."—*Columbus Daily Despatch*.

### PRACTICAL PIETY.

Four Sermons delivered at Central Music Hall, Chicago, by Rev. Jenkin Lloyd Jones. Subjects: "The Economies of Religion," "Bread versus Ideas," "Present Sanctities," "The Claims of the Children." Limp cloth, square 18mo. Price, 30 cents.

"The sermons are short, bright, earnest, graphic in expression, often poetical in their thought; and altogether among Mr. Jones's best."—*The Unitarian*.

"The texts are mere mottoes for naturalistic talk, though now and then the talk is very good."—*New York Evangelist*.

\*\* Any of these books mailed on receipt of price. Catalogues free. Agents wanted for these and 300 other books.

CHARLES H. KERR & CO.,  
Publishers and Booksellers,  
175 Dearborn St., Chicago.



# The Men Who Lived before Adam. Facts about Them.

New Edition Just Published.

## PRE-ADAMITES;

OR, A DEMONSTRATION OF THE EXISTENCE OF MEN BEFORE ADAM.

By PROF. ALEXANDER WINCHELL, LL. D., of the University of Michigan. 1 vol. Octavo. Over 500 pages, with Ethnographic Maps and numerous illustrations. Price, \$3.50.

"A great mastery of the vast subject."—*Methodist Quarterly Review*.

"It is not too much to say that it settles the controversy."—*Popular Science Monthly*.

"The author's tone is unexceptionable, and his proof of the existence of pre-Adamite races may be held to be complete."—*International Review*.

"By far the most exhaustive and scholarly work on primitive man as a pre-Adamite which has ever appeared."—*Boston Traveler*.

"It is not too much to say that there is no single work in our language which brings together so much of the latest investigation concerning the tribes of men inhabiting our planet and their distribution over the continents."—*The American Naturalist*.

"Exceedingly learned and profoundly interesting. Dr. Winchell's discussion of the evidences bearing on the question of pre-Adamites will excite interest by the ability and boldness with which his advanced theories and demonstrations are maintained."—*Harper's Monthly*.

BY THE SAME AUTHOR.

## World Life.

Illustrated. 12mo. \$2.50. A study of the formation, growth and decay of worlds from their earliest existence as nebulous masses diffused through space to their development into sun and world systems and their final dissolution. "The most convincing and exhaustive work on the subject extant."—*New York School Journal*.

## Sparks from a Geologist's Hammer. \$2.00.

"We know no more readable and instructive work on popular geology."—*Philadelphia Inquirer*.

## Geological Excursions;

OR, THE RUDIMENTS OF GEOLOGY FOR YOUNG LEARNERS. Illustrated. 12mo, cloth. \$1.50.

## Geological Studies,

For High Schools, Normal Schools and Collegiate Classes. 12mo, cloth, 540 pages, with 367 illustrations. Price, \$3.00.

\*\* For sale by booksellers generally, or sent, postpaid, on receipt of price, by the Publishers.

S. C. Griggs & Co., 87 and 89 Wabash Ave., Chicago.

## SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.



The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address

SEDGWICK BROS., Richmond, Ind.

## THE WOMAN'S TRIBUNE

Published Weekly by

CLARA BEWICK COLBY, EDITOR,  
BEATRICE, NEBRASKA.

Subscription Price, \$1.00 a year. Sample copies, five weeks for 10 cents. Single copies, 5 cents.

THE WOMAN'S TRIBUNE was founded in 1883. It has a wide circulation and many able writers among its contributors. It gives reports of woman suffrage conventions and of legislation relating to women, and its departments of law, hygiene, literature, etc., make it interesting to all classes of readers.

Persons in sympathy with the work of the National Woman Suffrage Association—Elizabeth Cady Stanton, president; Susan B. Anthony, vice-president—will find it, as also all official announcements, duly recorded in the WOMAN'S TRIBUNE. Every person interested in the effort to obtain political, legal and industrial equality for women should become subscribers. Readers are invited to send items of news and names for sample copies.

### PREMIUM.

For a club of twenty new yearly subscribers to the WOMAN'S TRIBUNE the three splendid volumes of the Woman Suffrage History will be furnished in cloth as a premium. For a club of twenty-five the same bound in leather.

Liberal cash premiums will be given to canvassers. The WOMAN'S TRIBUNE and UNITY to one address one year for \$2.10.

**HISTORY OF ART.** Outline Studies for Unity Clubs. Prepared by Ellen D. Hale. Mailed for 10 cents by CHARLES H. KERR & CO., Publishers, Chicago.

## THE New York, Penn & Ohio RAILROAD,

In connection with

New York, Lake **ERIE** & Western R. R.

—FOR—  
Buffalo, Niagara Falls,  
New York, Albany,  
Saratoga, Boston,

AND OTHER EASTERN CITIES.  
**3 THROUGH EXPRESS TRAINS 3**  
TO THE EAST,

—WITH—  
Pullman Palace Sleeping Coaches, Pullman  
Buffet Sleeping Coaches, Pullman Hotel  
Coaches, Parlor Cars, and  
Elegant Day Coaches.

R. H. SOULE, L. P. FARMER,  
General M. nager. General Pass. Agent.  
NEW YORK.

## Free Traders

Who are disposed to examine the tariff question from the standpoint of their opponents, can find no more adequate and concise presentation of the protectionist theory than is afforded by the American Protectionists' Manual, by GILES B. STEBBINS, who is characterized by the Philadelphia Bulletin as "a prominent tariff advocate; industrious and conscientious, and with literary attainments of high degree." 200 pages; cloth, 75 cents; paper, 25 cents, postpaid.

CHARLES H. KERR & CO., Publishers,  
175 Dearborn Street Chicago.

## JOHN C. BUCKBEE & CO.

HAVE RECENTLY ISSUED

## ENGLISH MASTERPIECE COURSE,

By Prof. ALFRED H. WELSH, Ohio State University. 12mo, cloth, 90 cents.

"A most excellent guide and reference index to the study of literature for schools, Unity Clubs and home study."—*Unity*.

"As a guide for the student or reader to what has been said in a critical way of the more important productions in English literature, it is simply invaluable."—*Boston Transcript*.

## THE WAVERLEY DICTIONARY.

An alphabetical arrangement of all the characters in Scott's Novels, with an analysis of each character, and illustrative selections from the texts. By MAY ROGERS. 12mo, cloth, \$2.00.

"There is no set of Scott's novels which is complete without it."—*Buffalo Express*.

"A host of readers will find this volume a lasting source of pleasure. It is a key to the treasure-house of Scott's novels."—*Episcopal Register*, Philadelphia.

## MAERTZ'S NEW METHOD FOR THE STUDY OF ENGLISH LITERATURE. 90c.

KEY TO SAME. 50c.

Used with great success in ladies' clubs, literary societies, etc.

"It consists of a series of questions on English and Continental literature and contemporaneous events, with references to a well-selected list of books from which the answers may be drawn. The plan is a good one, especially for training students to look up matters for themselves, and to put the results into concise form."—*Literary World*, Boston.

The 47th Thousand Just Issued of the

## HOME COOK BOOK.

400 Pages, Muslin or Oil-cloth Cover, \$1.50.

The most popular and common-sense book of its class ever published, compiled from recipes contributed by practical housekeepers of Chicago and other cities and towns, and each lady's name is signed to the recipe she gave.

It contains 1,000 favorite recipes, all tried, tested and proved; also valuable hints upon table-talk, housekeeping, etiquette, economy, bills of fare, suppers, tea parties, lunches, and household and social observances.

"Should be the adopted companion of every housekeeper."—*Chicago Tribune*.

## WONDERS AND CURIOSITIES OF THE RAILWAY.

By W. S. KENNEDY. Illustrated. 12mo, cloth, \$1.25.

A thoroughly entertaining book. The information it gives is wonderful, and the chapters are full, also, of many good and well-told stories and bits of information, all germane to the subject. A very gem of a book."—*Unity*, Chicago.

## TANGLED.

A Novel. By RACHEL CAREW. 16mo, cloth, 75 cts. "A capital story."—*Boston Traveller*.

## WIT AND HUMOR.

A choice collection of anecdotes, legal, congressional and dialect wit and humor, jokes, conundrums, etc. By MARSHALL BROWN. Illustrated. 22d edition. 12mo, cloth, \$1.00.

## RAYMOND'S ORATORS' MANUAL.

"The best American book upon Technical Elocution."—MOSES TRUE BROWN, President of Boston School of Oratory. 12mo, cloth, \$1.30.

## BACON'S MANUAL OF GESTURE.

"It is the best manual for students of any now in the market."—D. J. HILL, President of University of Lewisburg, Penn. 12mo, cloth, \$1.30.

Sold in bookstores, or any of the books will be mailed postpaid, on receipt of the price, by

## JOHN C. BUCKBEE & CO.,

PUBLISHERS,

122 Wabash Avenue, - CHICAGO.



# ANNIVERSARY NUMBER, 1878-1888

# UNITY

VOLUME XXI.]

CHICAGO, MARCH 3, 1888.

[NUMBER 1.]

*Not on the vulgar mass  
Called "work," must sentence pass,  
Things done, that took the eye and had the price;  
O'er which, from level stand,  
The low world laid its hand,  
Found straightway to its mind, could value in a trice:*

*But all, the world's coarse thumb  
And finger failed to plumb,  
So passed in making up the main account:  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's amount:*

*Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be,  
All men ignored in me,  
This, I was worth to God, whose wheel the pitcher shaped.*

## EDITORIAL.

### TEN YEARS OLD TO-DAY.

Only ten years old! And yet it seems a long time since UNITY was born. Those were young days measured by the ardor, hopefulness and eager courage of the four or five western ministers that plotted and planned for a paper messenger that would lessen the distances between Chicago and St. Paul, St. Louis and Kenosha, Indianapolis and Janesville, and also serve as a nimble messenger to fly with the words of cheer and good-will to the distant and isolated believers and workers on our western prairies. This paper missionary was the child of a positive and "long-felt want." It had been talked of, dreamed of and planned for by many different ones. As far back as 1876, if not before, the Western Conference passed brave resolutions looking toward the establishment of a western paper and talked of a stock company with a capital of \$50,000. Mr. George W. Cooke soon after showed the utility and at least the short-lived possibility of such a paper by starting his bright little *Liberal Worker*, published at Sharon, Wis.; but removal to a more important field of labor necessitated his abandoning the work. After much hesitation and cogitation the *Pamphlet Mission* for "Freedom, Fellowship and Character in Religion," Volume I, No. 1, was launched March 1, 1878, with the names of Robert Collyer, of Chicago; William C. Gannett, of St. Paul; Jenkin Lloyd Jones, Janesville; C. W. Wendt, of Cincinnati, and J. C. Learned, of St. Louis, as publishing committee, and those of J. T. Sunderland, Chicago, George W. Cooke, of Grand Haven, Mich., as editors of the "Notes and News," and Miss Frances L. Roberts, 65 Washington street, Chicago, the business agent. It was to appear semi-monthly and was offered for \$1.50 a year.

The first number contained a greeting from Robert Collyer, a prospectus from the committee, a sermon entitled "Not Retreat, but Victory," by Mr. Collyer, and some "Notes

and News," among which were items speaking of the dedication of the new Unitarian Church at Washington, and the appearance of Mr. Sunderland's new book entitled "The Bible, What Is It?" It said that the Church of the Messiah, St. Louis, was thinking of building a new church. It said that Dr. Thomas was shaking the dry bones in the Methodist Episcopal Centenary Church on the West Side, and wondered if he "would be tried for heresy." This first number announced the names of nine state agents, one each for Minnesota, Wisconsin, Michigan, Iowa, Illinois, Indiana, Cincinnati, Missouri and Nebraska. Of these nine only two, M. J. Miller, of Geneseo, and J. C. Learned, of St. Louis, remain at the same posts of duty. Messrs. Gannett, Jones, Cooke, Effinger, A. Freeman Bailey, Wendt and Copeland, all yet at work but at different stations.

The line of UNITY's mission and destiny was vaguely outlined when it struck out its motto, now so familiar. "Freedom and Fellowship in Religion" was the title of a volume of essays published under the auspices of the Free Religious Association of Boston, but it was not until the word "Character" was added that the motto seemed to the committee then, as it does now, to have in it a gospel power, a needed message for the time and place. But its mission was not distinctly outlined until it discovered its name. It soon became apparent that the *Pamphlet Mission* must outgrow that name; the field was larger and somewhat different from that it first meant to fill. What to call it was the absorbing question of the first six months. Names were dropped into hats, balloted for, corresponded upon, discussed in bulk and in detail; they came singly and in squads, but no one seemed charged with just the message until one day Simmons was to run up from Kenosha, Jones to drop down from Janesville to conjunct with Gannett who was en route from Chicago—all three to spend an afternoon at Harvard Junction in consultation over the destiny of the still unnamed baby, that was provisionally known as *Pamphlet Mission*. While Simmons and Jones were waiting, sitting on a lumber pile on a hot summer day, the heavens opened and the name descended. Once it presented itself it was recognized instantly as the heaven-appointed. The belated member of the trio was greeted with "The name is found." "That's so!" was the response. So at the beginning of the second volume, September 1, 1878, "UNITY" was placed at the head of the page. At the end of the first year the pamphlet form was changed to the quarto size. The name of H. M. Simmon appeared as Editor in Charge, and, Mr. Sunderland having moved his field of labor to Ann Arbor, J. L. Jones took charge of the Notes from the Field Department. At the end of the second year Mr. Simmons, having moved to Madison, retired from the Senior Editorship and the work fell upon the shoulders of the present incumbent. At the beginning of its third year UNITY starts out with *The Little Unity*—a parent-and-child end in its hand—a little sister with separate life and mailing lists, and with Mrs. Ellen T. Leonard as Editor in Charge. March 1, 1883, UNITY took *Little Unity* back into its arms, and Charles H. Kerr became identified as its business manager. On the first of May, 1885, after a little over seven years' existence as a fortnightly, UNITY appeared as a weekly with one-



third increase of matter with no increase of price. And here we are to-day to say that each year has found our list grown a little larger, the support a little steadier.

It is not for us, at this issue, to go into the story of UNITY. Many of our readers know it from the beginning. Our purpose was a very simple one. It was clearly stated, and the struggle somewhat anticipated from the outset. We have had no *boom*; we have encountered no *disaster*. As our purpose and convictions became more clearly understood, some friends turned away from us, but more than their number have come to us. We have simply tried at all times to stand by the logic of our name and motto, and to realize them, as far as possible, in their full logical and spiritual import. Mr. Collyer, in his first greeting, said: "We want to make this *Pamphlet Mission* go like a benediction to liberal thinkers all through the west; especially we want our messenger to be a welcome visitor in the lonely homes and thinly scattered communities of free religious thinkers. . . . We hope it will be good seed for Sunday services where liberal thinkers have none. If the *Pamphlet Mission* should strike this fine use, the editors will be glad to print a short service in connection with it to be used for such purposes." After ten years of groping in this direction, Mr. Collyer's prophecy is at least partially realized in the services we have recently published by Mr. Effinger. In the prospectus published in the same number we said: "Each number will stand for real FREEDOM of mind, for real FELLOWSHIP between differing minds, and, as most important of all, for CHARACTER as the *test* and *essence* of religion."

In the same number, in further exemplification of our mission, we explained that character in religion to us meant "opposed to the *belief*" on which the churches, as a rule, spend so large a portion of their emphasis. . . . "We shall stand up and cry aloud: 'Not belief, but character, is the real test of religion.' In a world full of half truths and misplaced emphasis, some one must stand up for the other half of the truths and put the emphasis back on the great syllables that mean the most and are the real roots of the things talked about." We have been challenged to follow this position out to its legitimate, logical and heroic conclusions, and we have never hesitated to accept the logic and to glory in the conclusion. Many others are challenged to follow out the *belief test* to its heroic conclusion, the exclusion of good men and women from church fellowship because they could not believe; and we have never had but admiration and endorsement for our consistent orthodox friends when they have accepted the logic of their position. Through these ten years we have held unflinchingly to this position, to the end that religion might be glorified, our churches spiritualized and our devotions sanctified by sincerity and simplicity.

From the first we have claimed to be *with*, though not *of*, the Unitarian movement; but now, as in 1879, we interpret the word "in no sectarian sense and regard it, as Doctor Bellows said, 'as a sect only in their opposition to sectarianism.' We hold that the old theological doctrine of the unity of God logically and historically leads to a belief in unity in all religion and of the race. So in pronouncing the word *Unitarianism* we pass lightly over the '*arianism*,' and lay all the emphasis on the '*unite*.' Gladly dropping the *ism* and every trace of sectarian hiss, we return to the root of the word in which its historic meaning and real spirit lie. We proclaim our faith in Unity." We go back nine and ten years for our phrases, hoping thereby to show our readers that, wisely or unwisely, UNITY has tried to hold steady to the course it mapped out for itself ten years ago. Our readers may judge with what success we have labored. In these ten years of UNITY life we have led or followed the Western Unitarian Conference from its headquarters in a minister's closet in Janesville and one-fourth of a missionary in the field, up to its first desk, tendered its one attend-

ant by the courtesy of the Athenæum of this city, where it was prophesied by a prominent minister that this one official, representing UNITY, Sunday-school, Tract and Conference work, would have "lots of lonesome time on hand to begin with;" up to the sky parlor, in the fifth story, with its meager furnishing at 75 Madison street; then to the more elegant and to us sumptuous office at 40 Madison; then around the corner to the larger room at 175 Wabash avenue, and lastly to our present quarters with its three busy rooms, with its eight desks, representing as many different persons, who give much time and work to the causes which UNITY loves to represent and call Unitarian. Not that we hold that every good man is a Unitarian. But we do hold that every man who holds that the ultimate measure of a man's religion and the final test of his religious worth and right to religious fellowship is his goodness, his character, his devotion to truth, love of righteousness and exemplification of love, is of the Unitarian movement.

UNITY has lived long enough to see most of the State Conferences in the west come into existence, and to see the State Conference policy adopted by the National organization and by twenty-five to thirty *per cent* of our present Unitarian churches in the west as the best means of missionary work. It has lived to see the Sunday-school methods and tools published by it taken up by the Eastern Society, and the work there far excelling, both in kind and quality, most of its own work. It is seeing the Unity Club movement, which it has fostered, becoming a National interest among Unitarians.

As with the word Unitarian, so with the word Christian; for it UNITY has had unmeasured reverence. In the flow of this inheritance it has lived, and in the wealth of its history found life; but it has refused to narrow that word into a measuring string or to debase its ever broadening history by trying to define its limits. We have not felt called upon to confound language by making Christianity,—one historical manifestation of religion,—synonymous with religion, which has many historical manifestations and has power to create many more. We have supposed that Christianity should at least be considered *Christocentric*. If history proves anything, it proves that this great personality has occupied a central position; and to make Christianity cover everything that is characterized by "love to God and love to man"—the least unique things in Christianity, because they are the most universal things in religion, or rather the most prophetic things in all religious systems—is to insult the faithful representatives of the ages and to ignore history. As with religion, so with Christianity then. We put the *test on the living rather than the believing*. *Christ-likeness* is a higher test and a severer standard than *Christian professions*. Taught by Jesus's winning and commanding words, we have tried to remember, "Not every man that saith unto me Lord, Lord, but he that doeth the will."

In this ten years' retrospect we easily forget the strain and the toil in the glad memory of the fellowship and the co-operation, the loving delights of the spiritual co-partnership that in these ten years have knit with threads soft as silk and strong as steel, the slowly but constantly growing *Unity fellowship*. We have done but little, but enough, we trust, to warrant the strain. What advances have been made in the line of unity the Senior Editor has invited his associates to testify, and their words follow. Whether there has been any progress at all he has asked of some who stand upon the Lord's watch-towers, and their testimony is given in the *symposium* found elsewhere in these columns. Two or three greetings to UNITY on this, its decennial day, we have not felt justified in suppressing, because UNITY readers and supporters have some claim to them. Perhaps the friends are too kind; their words will be balanced by those of some critics who perhaps have been too severe. With kindness in our hearts, the same desire to serve the cause of pure and undefiled religion, and to



expand the spiritual life of ourselves and others, which caused us to launch the toilsome venture ten years ago, induces us to gladly turn to the future with no promises save that we will try to see that the future of UNITY will not disappoint its past. So long as strength is given, or until a fresher and more skillful relief arrives, the UNITY team bends to the oars, if needs be, for another ten years' pull. Our rowing song will still be "UNITY," and the refrain to it is ever the same:

"Freedom, Fellowship and Character in Religion."

## TEN YEARS' GROWTH TOWARD UNITY.

### I. THE MODE OF RELIGIOUS TRANSITION.

The French philosopher, Theodore Jouffroy, has an interesting chapter on this subject which is called, in George Ripley's translation, "How Dogmas Come to an End." Jouffroy examines very minutely the phases of thought and morals attending changes in religious belief, founding his views, as seems to us, not only on psychological analysis, but on study of historical examples. The style is compact; so that if we were to review all the acute details and nice observations of the philosopher, we could do so hardly in less space than the twenty pages which his interesting chapter covers. But, omitting many details, it will be useful to give in a short article the general sweep of the philosopher's view of the way in which doctrines come to an end. The approaching end of a doctrine or of a whole phase of religion is shown by a growing indifference to it. This indifference, however, is not doubt, nor as yet a tendency to doubt, but only an unearnest and lifeless holding of the precepts or tenets. The belief exists only by custom. In the beginning the doctrines were avowed because they seemed true; they were believed for reasons that were known; they sprang out of exigencies or conflicts which the believers joined in or witnessed. But the children of the converts took the doctrines without reasoning, without verifying their claims, which is to say, they accepted them without comprehension. Then the foundation of faith was changed. It was removed from personal conviction to external authority. Faith was transformed to a habit. In this condition faith is a routine observed no one knows why, existing only because no attention is paid to it.

Then arises the spirit of examination. Some individuals discover that in their religious views they are not thinking but assenting without thought. They are startled at the discovery and begin to examine. But this examination is not a hostile act. Far from it. The aim is to support the doctrines and to find means to make them really alive in the mind. This we think one of Jouffroy's best remarks, conforming exactly to the fact. How often have we observed a growth into rational religion begin in a serious attempt to build a better foundation for the old creed! But meantime the elder doctrines not only have grown lifeless in the mind, but historically corrupt. They have not remained simple. Forms, statements, symbols have been altered in lapse of time; a thousand errors, absurdities and sometimes even frauds added, till there is left little glimmering of the primitive sense, and even perhaps there has come about the contrary thereof. Therefore, those persons who begin with the purpose of upholding their faith and make it living, end by discovering and rejecting the erroneous part. At this point a new faith begins. Be it noticed, however, that at this stage it is purely a negation of points in the old faith, not offering anything new, but simply denying and rejecting some additions or corruptions foreign to the primitive sense of the doctrines.

Now comes the announcement of the discovery; and close upon this the opposition of the priests, functionaries and depositaries of the old faith. This opposition always

works by force. The priests are not accustomed to reason. They assert only authority. Their arguments are the stake and the rack. This is the first conflict. On one side the spirit of examination, on the other authority; the appeal to reason by one party, the use of physical force by the other. Now a new phase appears. There have been martyrs. Men have been tortured and slain by the priests and powers of the old faith. This fact awakes attention, startles public feeling; and thus in no long time induces conviction and supports the new thoughts. This fact compels the dominant party to try something better than the effort to crush thought by force. They begin to argue. They show their sense of the necessity of meeting reason with reason. Not that they like it; but they are driven to it. With this enters the era of rational conflict when the old and new oppose each other in debate. And in the argument the old faith loses.

But now, at this point, a new influence enters. The new faith having withstood persecution and triumphed in argument, now begins to be felt the need of much more than a mere negation or denial of ancient corruptions. A call comes for a positive construction. The effect of this is to divide the new faith into many systems; and these begin very soon to oppose each other and sometimes wrangle in a strife even more bitter than their joint quarrels with the old faith. For it is easy to destroy what is false; but hard, after the error is done away, to discover what is true. Therefore spring up a thousand systems, and the party of progress becomes the prey of factions.

Herewith begins another phase of the transition. The party of the old faith is quick to take advantage of the divisions and quarrels in the new party. Now again recourse is had to force. Denunciations, proscriptions, persecutions begin again. This seems a sad retrogression. The epoch is a frightful one. And yet Jouffroy thinks rightly it must be called only the final crisis, and hence salutary, which foregoes the complete cure of the social body. It seems necessary that the generation which overthrew the antique faith should pass away. Their work was to destroy. It never can be given them to construct. The destructive and the constructive labors, each needful, one sad and depressing, the other joyful and animating, can not belong to the same generation. And now, at last, comes the new generation which takes up the positive work, the glorious and blessed labor of construction. This generation has a pedigree and a moral nature fitting it for the constructive work; for it is born of scepticism without faith, but with a need to find faith.

At this point begins the full empire of the new truth. At length the fullness of time has come. Two things are inevitable: that the new faith should be preached, and that it should take possession of society. He who has received it becomes another being. He is no longer merely a reasoner and philosopher. He is a prophet, an apostle. His heart is full of fire. His word kindles a conflagration. The mere individual, the place, the occasion, the time are of little import. It is the fullness of time. All is prepared. The new faith takes its place, enters on its kingdom. Thus, says Jouffroy, ending his chapter, "the ruin of the party of the old dogma is completed and the new one has been brought in. As to the old doctrine itself, it has been dead for a long time."

J. V. B.

### II. AMONG UNITARIANS.

If Unitarianism has done its duty during the last ten years, we ought to find growth in three directions,—spiritual life, free thought, extended influence.

First. The spiritual life,—church *intension* as distinct from church *extension*; the most important growth of all, because interior and the main root of the other growth; for the same reasons, too, the hardest to discern and meas-



ure fairly. But sermon-tone tells somewhat. If I mistake not, there is more conscious thirst among us now than ten years back for sermons of the soul, simple sermons, deep with life,—the God-life; a warmer greeting for such sermons when they come; and more such sermons preached to earn the welcome.—Worship-tone tells somewhat. The beauty and dignity of worship-services have certainly increased among us these ten years. In the west the Sunday-school has led the way, and the church has slowly followed; and we owe thanks largely to a single book for this—Blake's "Services and Songs,"—which gave us a higher type of music, and at least pointed to a higher and less archaic type of words. Four festivals also—only half developed into beauty, it is true—but still four Sunday festivals, in which the children and their elders join at Christmas, Easter, Flower-time and Thanksgiving, have almost made the painful "children's concert" a forgotten thing. Yet along with this, in the west at least, no tendency to lean on liturgy and banish the fresh-welling word in worship has shown itself as yet.—The Emerson and Browning classes, so common now, tell somewhat. For these men are, beyond most of our loftier writers, the "friends and aiders of those who would live in the spirit." Not all who study Emerson and Browning thus in class can say, "Our evenings over them are almost like prayer-meetings;" but some of us can sometimes say it. And it means spiritual rise among us that Browning in London could greet the lady from Chicago, "You come from where they love me better—judging by the book-sellers' account—than in any other city on this earth."—The growing use among us of the "Daily Strength" book these ten years tells somewhat. Whoever buys one copy of the little volume for himself seems bound to buy another for a gift, and the receiver bound to speed it on in like manner. One friend is in the fifth hundred of her distribution of the book, and I hear of one who has ordered a round thousand copies for some friendly mission. A thousand blessings follow her! And ten thousand fall on him or her who shall make the book, or give the hint, that will renew in a—for us—better than the old Bible way, the disused habit of a morning reading and the bowed head in our households!—And as not the least among these signs of spiritual growth, I count the greater readiness among us,—not in all quarters, but in many,—to trust the spirit in a man rather than the sacred name and the organization, to fix the bounds and metes of technical Unitarian fellowship. Too few these signs of spiritual growth among us these ten years; yet they are real.

Second. Free thought shows a plainer record of increase. "No creed," that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship,—has been from the beginning the Unitarian ideal and boast. Too mere a boast,—too little a reality! But these ten years have done somewhat toward making real that ideal. For within these years the American Unitarian Association has restored to its year-book list the names of ministers who had been dropped because they did not claim the "Christian" name. And it has published Theodore Parker's sermons, after long years of conscious and intentional *taboo*. The National Conference, which in 1870 deliberately cut out the freedom article of its constitution, in 1882 deliberately replaced it,—though in a fashion that leaves the body in a facing-two-ways attitude. The Western Conference, beset to narrow its broad welcome, has twice by large majorities frankly declared its fellowship to be conditioned on no doctrinal tests, and re-affirmed its welcome to all who wish to join it to help establish truth and righteousness and love in the world: for which declaration, it is true, the Western Conference has suffered much, and will be made to suffer still. But all this means genuine, yes, rapid growth of that spirit which trusts to perfect freedom as the surest way to find and to make strong the truth, and trusts to character as the

sovereign test of real religion. And, in consequence, the possible American Liberal Church has come a little nearer to its birth,—that church which will embrace all those *in-churched*, *unchurched*, and *excommunicate*, who would live together in the spirit, and work together for the good, while content to differ in conceptions of the origin and conduct of the universe.

Third. Extended influence. The past ten years have seen a marked increase of the missionary spirit among us. The change in this direction is more marked than in either of the other two directions; but it is a happy sign that the three growths go together. It would be a very dangerous sign were our present zeal for organization and extension *not* accompanied with the increased trust in free thought and increased emphasis on the things of spiritual life. Several state missionaries have been set at work, and partly as their fruits, the last two years alone have seen forty new societies start into being. The Post Office Mission, which mails our literature to applicants, and advertises for the applicants, has been invented and has already become a fixed annex of our more earnest churches; and many little parishes made up of individuals scattered all over the land are regularly ministered to by correspondents. To answer the needs which these Post Office Missions have created, many new tracts have been published east and west, quite reconstructing this branch of activity. Ten years ago the west had no paper of our faith; now it has a weekly, a fortnightly and a monthly; and, east and west, there are several serial sermon publications. During the same period the two Sunday-school societies in Boston and Chicago have completely re-equipped our Sunday-schools with much better manuals and service-books, and the Unity Clubs, whose most distinctive function is the class study of ennobling literature, have grown from a western "notion" to the dignity of a "National Bureau!" Nor should we forget to mention the beginning of the temperance work within our churches. And, as the two sources for all this mission work, the east has raised its noble Unitarian Building in Boston; and the west, by pooling the little treasuries of Conferences, Sunday-school Society and the like, has established and supported its humble but busy headquarters and book-room in Chicago.

So much, at least, during the last ten years. Yes, 1878 to 1888 has been the busiest ten years, and the most marked for missionary zeal and missionary success of any that Unitarianism in America has known,—unless the years 1820 to 1830, when all was in beginning, be excepted.

Growth, then, in all three directions there has been, the three directions in which it was to be looked for if Unitarianism has done its duty during these ten years; but least growth, probably, in that which is the most important of the three, the first. Has Unitarianism, then done its duty? No.

W. C. G.

### III. IN THEOLOGY.

All first-class scholarship looks toward unity. The deeper the excavation for the foundations, the larger and loftier may be the dome of the superstructure.

Ten years have brought us much good learning and an increasing number of effective expounders of the very best. Whatever comes from Hedge, Everett, Allen, Toy or Hall commands our interest, and we may expect more from them. But of the greatest significance to theological thought are the translations of Dutch and German works, which, though written longer ago, have really become known in the last decade. First in importance among these are the publications of *The Theological Translation Fund Library* (London) and the *Bible for Learners*. It is not to be forgotten, however, that the *Revised English Version of the Bible* reached completion in this period, emphasizing a



very stubborn fact against the doctrine of scriptural infallibility which evangelical writers have sought in vain to belittle.

Then we have the *New Theology* of Andover—mainly the product of these years—an interesting movement which will lead its adherents, before it is done with, out of its compromising attitude to the firm ground of reason. It has not yet reached the steady position of the Episcopal Broad Church, represented by Stanley, Newton and Brooks. Even Scotch Presbyterianism, as seen in the writings of Robertson Smith, or in the *Scotch Sermons*, is far more advanced and clear. As a phase, however, in the ecclesiastical history of New England it gives promise of far-reaching results.

As we should name the *Scotch Sermons* as the most significant collection of pulpit discourses looking toward unity in the ten years, so we regard W. J. Potter's *Twenty-five Sermons of Twenty-five Years* as the most valuable and permanent contribution to this literature from a single mind. A book of real value and great breadth of thought, well calculated to arrest the tendency to dogmatic agnosticism, came to us in Caird's *Philosophy of Religion*. But by far the most profound and suggestive work on the subject of belief in God is Abbot's *Scientific Theism*. These, with Count Goblet d'Alviella's *Evolution of Contemporary Religious Thought*, and the continued contributions of Martineau, Max Müller and Renan to theological literature, furnish us abundant evidence of the resources of this branch of learning and of the tendencies of thought.

Unity is to be looked for, not on the basis of any existing sect, neither in any alliance of the sects as now constituted—this is the first error to be eradicated. Sects can only unite when their sectarian differences—and even their names—shall become of secondary importance; when they look for union upon a new and higher plane. Unity is to be looked for, and only looked for, as the result of clearing away the superstitions which now enthrall men; in the direction, therefore, of the most searching criticism and the most "daring faith." No unity is even remotely possible so long as the minds of men are distorted with untruth, so long as the emphasis of religion is laid upon error. No unity of the past offers itself as adequate; it must be a higher and larger one in the future.

The Bible can never be put back into the place once claimed for it. Its supernatural authority, its infallible inspiration is damaged beyond repair. Neither the biblicentric nor the Christocentric theory of salvation stands any chance of restoration. They are as obsolete as the geocentric theory of the universe. No one man, though the best man born, though "the blessed Jew" of Nazareth, can take the exclusive place or title of the Son of God, or the Savior of the world, or Lord and Master of all rational or righteous men. And yet more real and living than ever will both Bible and Jesus be as aids of those who would live in the spirit.

From unity to unity, as from glory to glory! Only the first unity and the last unity are separated by a vast interval of growth and time. From the primal unity, through ever multiplying diversity, to the ultimate and higher unity of co-operation and harmony! Out of that primal unity of sameness emerges the individual with freedom, who with all his best powers must be disciplined and developed. Then he will seek the bond of relationship, the tie of love and sympathy in that common nature by which all are one. The universal in thought and motive and the individual in action—this is the religious ideal.

L.

#### IV. IN SCIENCE.

An edict from the editorial throne orders me to write for the decennial number of *UNITY* a column on the recent advances in science. A magnificent subject is this, but one quite too large for our purposes. A few words, however,

may be risked on the advance in some special field; and perhaps in no science or art is this progress more suggestive than in photography.

When *UNITY* was born, photography had already made so remarkable triumphs that it seemed rather unreasonable to expect more. Less than fifty years before, the world had disbelieved Daguerre's assertion that a landscape could be pictured by mere light in seven or eight hours, and a very bright object in three;—yet the process had already been so improved that a far better picture could be taken in a second. But the improvement has since continued. A late scientific writer said that the picture which took Daguerre three hours can now be taken in one-two-hundred-and-fiftieth part of a second, and a still later one has told that M. Marey, by a new improvement, had reduced the time to half of that, and hoped to make it still less. Brighter objects can be photographed much more quickly, and the sun needs for his perfect picture but the small part of the thousandth of a second. Indeed, a photograph of the sun is said to show changes on his surface which are too fleeting for the astronomer to see at all. This familiar light can not only paint so much swifter than any artist, but paint and prove phenomena beyond the power of any eye.

Still more wonderfully has photography advanced in its work with the stars the last ten years; and has been revealing many that can not be seen. Professor Langley told us in the *Century*, about a year ago, that at the Cambridge and Paris observatories "stars absolutely invisible in the telescope," and nebulae, whose existence was before unsuspected, have been photographed, and that the art was advancing every month. Professor Holden, of the Lick Observatory, has given more details of the work. He says that not only Hyperion, that smallest satellite of Saturn, which is so difficult to see, but the satellite of Neptune, which is so faint that many denied its existence, appear clearly in the photograph. A new nebula in the much explored Pleiades has been discovered by photography, while old ones are copied by it in a few minutes, better than by the pencil in as many months. He says that while in the Washington Observatory, he spent all his spare time for four years in studying and sketching the great nebula in Orion; but that all the important results he obtained, and many more, are now shown in a photograph taken in forty minutes. So with the stars. The best celestial maps, made with the great labor of many men and many generations, show in four square degrees in the constellation Cygnus only 170 stars; but a photograph of that same spot taken in an hour shows 5,000,—and of course maps them much more accurately. Professor Holden says "only one-half of the faintest stars in any photograph are visible in the same telescope" through which the picture was taken. At that rate photography would double the number of known stars, and discover 50,000,000 beyond our power to see with any glass.

This revelation of a world beyond the senses is not without its religious suggestions too. When mere light,—the most intangible of all agents,—can yet travel 10,000,000 miles a minute, and carry its millions of sketches so safely, and paint them so swiftly, and when it can paint not only all that the eye can see, but as much more, it seems to be silently telling us to have more faith in other intangible things too, and not to be so eager to distrust the light of love and hope, and the unseen world of the soul.

And photography seems to have been bringing a special lesson for the encouragement of *UNITY*. How absurd seemed to many our central thought that all religions are one! To assert that the Baptist and the Buddhist, or the Christian and the Mahometan religions, had sufficient likeness to be represented as a common faith seemed as foolish as to say that two different persons could be pictured with a common face! But they can be; and that is just what



photography has been doing. It takes its composite picture of twenty persons who did not suppose that they looked at all alike, and the picture not only looks like each, but looks actually better than almost any one of them. Those many composite photographs in the magazine last fall made a far handsomer array than is seen in any album. Each showed not only a perfect face, but a softness and a beauty rarely found in faces.

So, if all the different Christian denominations would sit for a composite photograph, it would probably eliminate some distorted theological features and sectarian scowls, and furnish a softer and more beautiful religious face than Christianity has worn since the time of Constantine. And if the Christian religion could be prevailed upon, for the fraction of a second, to unite with various heathen ones in a similar sitting, it would doubtless so emphasize the features and feelings common to them all, as to teach the lesson of human brotherhood and divine fatherhood better than any historic religion ever has done. Not that we wish to dispense with special religions and sects. We are obliged to pity the young man who fell in love through a photograph, and then learned that it represented nineteen different girls; and it is proper that each man give his love and devotion to some particular denomination and be wedded to one church. But we still commend the young man's taste; and the world will more and more, like him, fall in love not with the features of some particular sect, but with the faith and feelings common to all the great religions of mankind.

Let UNITY go on another ten years, improving that work of comparative photography in religion for which it was founded.

H. M. S.

#### V. IN ORTHODOXY.

By the growth of orthodoxy we mean, of course, its enlargement of thought, not the wider spread of its inherited creeds. The most important contribution to this growth during the past decade has been the issue of the revised Bible,—the New Testament, in May, 1881, and the Old Testament just four years after. Yes, by far the most important event of the decade, if not of the century, in its general lesson and effect. We have had many new translations of the New Testament, and parts of the Old Testament, of late years. But these have come from private and individual sources. The spectacle of the representatives of English-speaking Protestantism coming together to revise the alleged basis of their teachings was a most suggestive one. It brought home forcibly to the popular mind what all scholars have well known,—the many errors and uncertainties in the common version hitherto relied upon for the chief weapons of sectarian warfare. In nearly every case the changes in long-disputed readings have been favorable to liberal Christianity, as distinguished from orthodoxy. This fact has had its influence. But that it was necessary to make changes at all,—this was of more significance than the nature of those changes. It was the strongest blow that the doctrine of Bible infallibility could receive. It set the alleged "Word of God" in a more human light. Infallibilities do not need to be "revised." It suggested, moreover, to every thoughtful person that new discoveries might yet make necessary a revision of the revision, and thus impaired reliance upon any alleged utterance of the past as against the enlightened reason and conscience of the present. The discussion also to which the revision led, both in the secular and religious journals, was of itself an education of the public mind upon the nature of our Bible and its just place in the sacred literatures of the world.

Another sign of the growth of orthodoxy in the past decade, as well as contribution to its further growth, we have in the circumstances connected with the death of those two representative men, Darwin and Emerson, both dying in April, 1882, and only a week apart. The funeral of the first in Westminster Abbey, with such public honor and

recognition as has been granted to but very few in this century, was suggestive of the change of thought that had taken place in the ecclesiastical world since the appearance of the "Origin of Species;" and the tributes that from all sources (we recall but one marked exception) were paid to our own Emerson, showed the gain in catholicity of thought in the religious folds of our own land, and were themselves an impulse to broader views.

Of significance too is the "Congress of Churches," whose first meeting was held in Hartford, Conn., in May, 1885, and a year later in Cleveland, Ohio. There were gathered in this movement representatives of all the principal denominations, among them many distinguished scholars and preachers. The public utterances of the Congress were marked by a progressive spirit, and were significant of the leaven that is working in these ecclesiastical loaves.

Next to the revision of the Bible, in estimating the growth within the folds of orthodoxy during the decade, we should place the meetings of the American Board of Foreign Missions at Des Moines and Springfield (Mass.), in the autumn of 1886 and 1887 respectively. To be sure the conservative side in both meetings was in the majority, though less so at Springfield than at Des Moines. This showed progress during the year. But the wide-spread discussion which those meetings provoked, in the pulpit and in the religious and secular press, was itself a means of education the land over, and has been widely felt in all fellowships. So, too, of the controversy over the Andover School and the trial of its professors for heresy. Whatever we may think of the attitude of the professors in holding their positions under the terms of the endowments that furnish their salaries, the general discussion has revealed the wide-spread breaking away from old time doctrines and has served to help it along.

Along with these more general movements we might mention individual contributions, both as signs and forces of growth; Prof. Max Müller's remembered discourse upon Christian Missions, the utterances of such men as Canon Freemantle in England, and Dr. Heber Newton in this country. But any just enumeration of this sort is beyond the limits of this article. In no decade of the century has the growth of thought in the so-called orthodox fellowships been more marked or given more signs of farther expansion. There are reactionary currents, but the general movement is forward. Yet this glad admission does not lessen the need of effort and fidelity on the part of the reverent religious thought that stands openly outside the pale of accredited orthodoxy,—the "liberal" churches of whatever fellowship, or independent of all denominational connection. Without the pioneer service which these have done, often under distrust and reproach, this leaven of larger thought would not be felt within the folds of orthodoxy in anything like the same measure as now. To-day repeats the story of the past, and the future will continue to repeat the story of to-day. The real religion of Jesus is always in the minority. It is private and individual. It means faithfulness to the new light, the higher call, as against accepted tradition and the practice of the crowd.

F. L. H.

#### VI. IN THE EAST.

The tendency of religious thought and feeling in the eastern part of the country is decidedly in the direction of Christian unity, nay, even of Church unity. The churches seem to feel the touch of the syndicate wave that is making great combinations in all commercial and industrial interests. There is a growing feeling that the churches have but one interest and one work, and that associated action, with names and creeds put in brackets, is all important, both as an economic principle and as the best way to accomplish the most good. The churches are waking up to the evils of rivalry, and of the multiplication of sects and churches of differing creeds,



and to the fact that if all would lay aside devotion to sect and contentions for denominational success, the kingdom of God would make more rapid strides all over Christendom. Where each sect acts independently, if not in antagonism, to others, too many churches are started in all our little towns and villages. Right Christian feeling would provide earlier one church for each town or parish of from one to two thousand inhabitants.

If the idea of the church is the company of Christian people in any city or town, or of the people who maintain the institution of the church, then sects and names must mean but the limbs and branches of the one church of God, and no rivalry but only co-operation need exist. Fewer churches, lesser burdens, the absence of rivalries, of hot theological debates, and bitter feeling coming therefrom, would all be blessings to the people. The subject of the reconstruction of church methods and of denominational propagandism is up for discussion, and the tendency is to favor simplification of creeds, leaving out all disputed points and making the welfare of man and of society the one objective point for all sects and sections of the church. Fewer and stronger churches, fewer and better ministers, disposing of church edifices not needed, for libraries, or concert halls, or dwelling houses, or warehouses, and sending superfluous ministers out into new territories to carry the Gospel is the felt and sometimes whispered cry. In order that the church should do the ethical, social and spiritual work desired, it is felt that the appliances for carrying on denominational work must be used instead in the interests of union and fraternal co-operation among all the churches toward the end to be attained.

Christianity, so far as it is of Jesus, is against sects, and rivalries, and names, and divisions. It has no creed, no binding ritual, no dogmas, no articles of belief, but simply love to God, and love to man made manifest by good deeds. What a terrible burden is imposed upon the people, in order to maintain this denominational *esprit de corps*. The churches are half empty, the ministers are half paid, the people are hard taxed, the spirit of rivalry drowns all grace of good-will between these organizations, and a thousand evils arise to offset the good that might be done but for the worldly element creeping in through the zeal of sect or party. And so we rejoice to see the dawn of that broader spirit which shall make the church one, and society itself the highest term for embodied Christianity.

What we need is but one catholic church of America, whose central and inspiring bond shall be love to God and man, and whose work shall be the redemption of man from social and moral degradation. Yes, the *denomination* must go as well as the sect. But need any sect halt? Should the work of love be lessened by the feeling that there are already too many churches? What we want is that the creeds shall be cast out, that the churches of all sects shall do the common work of the world as brothers in one holy crusade against evil and wrong. We should penetrate behind the forms and doctrines and look for inward principles, universal ideas, the spirit which is life and peace.

The East is of course older and more conservative than the West. Things are settled and rooted, and hard to change; but when the advance comes it will be a revolution, as in the case of the rise of Unitarianism seventy-five years ago. Our Andover crisis may yet mean another such break from the outgrown creed of the orthodox church. It may be a better thing, namely, the liberalizing of the whole line of evangelicalism. One or the other is sure to come, is already here in quickening germ. The movement which inaugurated the Church Congress, three or four years ago, its first meeting being held in Hartford, Conn., was significant, and indicative of the trend of Eastern liberal thought. It was started, not by Unitarians or Universalists, but by Episcopalians. Low church, and Broad church, and every

sect in New England was invited to send a representative. First, the topics were limited and confined within a certain scope, but the later meetings—was not the last held in a Western city?—have been broader and more inclusive in representation and discussion. The Methodists, Baptists and Presbyterians have each, within the last ten years, united their heretofore six or seven branches in this country and Canada, the first and the last of these within a few years, and most effectually. In our larger cities all denominations, including Catholics, can come together in works of benevolence and reform. They stand together in promoting temperance, in charity organizations, in social and industrial interests. The churches can put aside creed and sect, and be one on patriotic occasions; ministers of different denominations can officiate together at funerals; Episcopalians have joined other churches in union Thanksgiving services, a Unitarian standing in an Episcopalian pulpit without desecrating it. That was done last year in a neighboring city. The Unitarian church in this city [Fall River, Mass.] started a Flower Mission, inviting other churches to join, and fourteen responded, working together harmoniously. They have done a noble work of charity. Recently an "Associated Charities" for the city was effected as the outgrowth of this little Flower Mission, and in it Catholic French and Irish, Episcopalian, Swedenborgian, Friend, and all Evangelicals, 30 churches in all, are happy in united work for the poor. And in this same city this year marks the first time that all the churches, including the Unitarian, co-operate in holding religious services together on general public occasions. There is also here a "Ministers' Association," which is absolutely free to all clergymen on equal terms; and a motion the other day that the Catholic priests be invited to come into the association was carried by a unanimous vote. What part of the country can make a better showing in the growth of a spirit of Christian unity than the East, and Massachusetts in particular, and the City of Spindles? In the matter of spiritual unity among the churches of our faith, in all sections of the country, we have much to rejoice in.

Perhaps no church in New England or throughout the country is doing more active work in the direction of Christian unity, nay Church unity, than the Episcopalian. That church seeks for and honestly believes in the feasibility of a union of all the churches. The Low church is the element most active and most sanguine. In almost all the conventions, and in his own parish, each rector is pushing the matter strongly. And there is but one thing in the way of success—the belief in "apostolic succession." These Episcopalians claim to be the regulars in the church-militant, and all other churches doing fine service, volunteers. The idea is to have an American Episcopal church, or American church, which is excellent, could it be started on the democratic basis.

Thus we see that the trend of thought in the most influential circles of the church, the tide we may say, is sweeping in the direction of union, and finally of organic church unity. The only question is how to keep up the same interest in religious matters, with the sect and the name made subordinate and practically buried. And yet, if the church is to have a real grasp on society, and upon the world of commerce, of industry and of statesmanship, the personal must broaden to the impersonal, and the special to the universal, the objective point being human welfare here and now.

A. J. R.

#### VII. AMONG THE UNCHURCHED.

Has there been any growth toward unity among the unchurched during the past ten years? We think so. First, there has been a real growth away from old conceptions, old dogmas, toward a unity of sentiment in regard to the fictions of the old theology. The great wave of popular scepticism, with Ingersoll on top of it, has swept over the country, and



washed out largely the fires of hell, the stone walls of sectarianism, the hedges of bigotry and intolerance. The great mass of the unchurched (and it is a great mass) has been thoroughly leavened with the leaven of rationalism, and in so far as a common rejection of error constitutes unity, there has been a remarkable growth toward oneness of thought. Of course a negative unity is not of the highest type. Jagged stones must be hewn, and reduced to a unity of form before they can be joined in the wall. Clay, before used, must be ground up, freed from stones, and pressed into blocks identical in form and size. So the unity of negation of error must precede the unity of affirmation of truth, and popular scepticism is the agent of Providence to that end, and it is the contribution of the unchurched toward unity.

But there has been a real growth toward the unity of affirmation. Among the people who have no church connection there are thousands whose faith is stronger and purer than that of regular church members. Often have we met one whose strong sense of the realities of religion has constrained us to say, "I have not found so great faith, no, not in Israel." Many of them believe devoutly in a Providence that orders all things well; in a law that makes virtue the only savior, character the only heaven; and that the worth of life here is too great to allow of annihilation hereafter.

Ask the simple farmer who seldom goes to church what is his faith and he will tell you that he believes in a God who makes the soul grow as the seed grows; a life in which the soul of man is rooted as the plants are rooted in the soil. He does not believe in the God that "rides upon the storm," and sends frost and hail as a punishment for sin. But he will recite to you the humanities of the sermon on the mount. Of the dead he speaks with reverence and trust, and pictures the unbelievers in no lake of fire; but he holds that the God who would tolerate their unfaith here will be able to tolerate it in all other worlds. He has hope for the worst of men, and for the good he has no doubts.

This typical farmer is no fiction. You will find him everywhere. Go into the country villages as we have done, preaching the simple doctrines of the New Theology, and you will find that the greater part of the church as well as the unchurched will shake your hand in sympathy.

There are men and women in every walk of life who rest in a common faith like this, the clergy largely sustaining and preserving the skeleton of theology. The people are simple in their habits of thought. A few fundamental ideas constitute their stock of theology; they merely hold the obnoxious doctrines in solution, not having accepted them in crystal. Give them definite shape, and the people will quickly say, "We do not believe that."

Thus among the unchurched there is not only a common rejection of certain old-time errors of theology, but a widespread unity of thought and sentiment upon the fundamentals of faith. The decay of the old walls has left the foundation in clearer sight. The scaffolding has fallen, only to reveal the beautiful temple of eternal truth.

And as time rolls on, this unity of faith is growing. Every revelation of science is a step toward unity, while the method of science, applied to theology, is bringing light out of darkness. Slowly, out of the soil of the old farms is growing the vegetation of the new faith. The hills of science, at first rock-ribbed, and barren of verdure, are being covered with the growths of sentiment and feeling. The flowers of devotion are springing up among the rocks of the geologist. Above the sound of the wheeling stars rises the old-time music of the spheres, the symphony of law and love. Out of the space chambers, where worlds are born, come divine voices of arisen souls, saying, "All things visible pass away; but unseen things are eternal."

S. L.

#### VIII. THE OUTLOOK.

As UNITY approaches the completion of its first decade of existence it is fitting to ask "Watchman, what of the night?" What are the signs, if any, that the beautiful ideal for which UNITY stands and for which all true hearts are yearning the world over, is coming to pass?

The signs are many enough and clear enough to send a thrill of joy through every waiting, hoping heart. In the first place the creeds, those impassable barriers which men have built up between themselves and their fellows, are coming down. If they still continue as division lines, men can see over them and clasp hands across them and even on occasion come out from behind them, and think and work together in right human and brotherly fashion.

The old Presbyterian minister of forty years ago, who, on being told of some attempt at unity of action among the churches of his neighborhood, exclaimed, "The devil has taken up a new cry in our town! It is Union! Union! Union!" has gone out of fashion; or if he exists at all his archaic quality is distinctly recognized and lends him an interest rather as a survival of the past than as a factor in the life of to-day. To-day there is no question of the growth of the feeling of unity among all bodies of orthodox Christians, and in some places the spirit of unity is broad enough to include even those who are regarded by their neighbors as heterodox. It is only a question of time when the creed-barriers will melt away before the spirit of fraternity, as the ice melts under the rays of the vernal sun.

Another hopeful sign of growing unity is in the coming together of people out of all churches and no churches to work for the common good. The men and women who are fighting side by side in the battle for temperance, social purity, the banishment of ignorance, the promotion of justice and fair dealing, hardly stop any more to ask each other what church they belong to or what creed they profess. They find themselves one in their moral indignation against wrong, one in their love of humanity, one in their determination to fight the battle of truth and righteousness to the end. The anxiety about personal salvation has been swallowed up in the great demand for social salvation. The immense expansion of life in this country during the last quarter of a century has precipitated upon us the problems of the old world civilization and some new ones. We have ignorance, crime, anarchy, pauperism, child-labor, injustice to women, the oppressions of capital and the discontent of labor, all bearing down upon our hearts and minds. The demand which these make upon earnest and enlightened men and women is fast rising to supreme importance. And all who are drawn into the new crusade for the rescue of humanity, all whose hearts burn over the woes of the helpless, who seek to bring light to those who sit in darkness, and liberty to those who are in bonds, are one, one in a sense so high and real that no differences in speculative opinion can mar their unity. As in war times the ministers of the soundest faith found heaven large enough for all who fell in the sacred cause of the Union, so to-day there is no hell for the true soldiers of humanity, whatever their creed or want of creed.

Another ground of unity which comes more and more into view is the growing knowledge of scientific truth and the common study of great themes. The multiplication of study classes and clubs all over the country is a direct promoter of unity. People of all shades of belief come together in these circles. In their studies of Browning and Emerson, of Socrates and Shakespeare, of Kant and Fiske, they find themselves embarked on lines of thought which, if followed far enough, round off all the harsh edges of their special beliefs, and bring them into the true fellowship of the spirit. Those ministers who deprecate "reading clubs" and study classes as leading off from the main lines of church thought and work would do well to reconsider their objections. In a philosophy club of recent date, of which



I was a member, the Methodist talked very good Unitarianism; the Unitarian surprised the Methodist with his belief in "vital religion," and the Presbyterian was in hearty fellowship with both.

When the windows are opened out upon the infinite, whether in the study of science or philosophy, of literature or religion, all eyes behold the same beauty and the same glory, and all hearts are made one in that exalted vision. As men and women get out of their little eddies of thought and feeling into the main current of the world's progress, life takes on too large a meaning to be rimmed by a statement; fellowship becomes too precious to be sacrificed to a dogma; experience becomes too deep and sacred for contention about words.

That UNITY may stand ever more firmly and strongly for the main current, the larger meaning, the deeper experience, must be the desire of all who have watched with sympathetic hearts its brave ten years of struggle and achievement. It needs no supernatural ken to venture the prophecy that, when UNITY's twentieth birthday comes round, the old lines of division will be still more blurred than they are to-day. There will be a heartier human fellowship among men of all names and creeds, a deeper love of truth and a more sincere and unselfish search for it, a larger common ground on which all can stand together and work for whatsoever things are just, pure, lovely and helpful to human kind. And in this movement toward the building of the "City of Light" UNITY will have helped.

JOHN R. EFFINGER.

#### CONTRIBUTED.

#### THE LAST DECADE IN MORALS AND RELIGION--HAS THERE BEEN ANY GROWTH? IF SO, IN WHAT DIRECTION AND WHAT ARE THE EVIDENCES.

A SYMPOSIUM.

FROM REV. EDWARD EVERETT HALE.

MY DEAR JONES:—Your letter interests me extremely and tempts me to write a long article, but I will try to keep within your five hundred words.

Eight years ago I wrote a review of the then religious condition of Boston, to be sealed up in a copper box and read in the year 1980. If we could dig that up, I could then compare, for my own city, its condition then against its condition now, as they have seemed to me; and so far we should have eight-tenths of your problem. But Boston, alas! is but a speck in the country, and it is harder to say for the nation what the advance has been.

I have been trying to work out the statistics with regard to crime. I am myself satisfied that there is less crime than there was ten years since in the United States. On the other hand, law is more stringent, and men are punished for things for which they were not punished then. I wish that young lawyers, young clergymen, or young anybody interested in the truth, would work out the details in the places in which they live. But it is quite clear to me that there is less drunkenness, more disposition to purity, a higher tone of public sentiment about crime than there was ten years since.

Everybody recognizes the fact that there is more wealth. The country is advancing in wealth by laws which it does not understand, and with results which it does not know how to grapple with. And this is the wealth of everybody, not simply of millionaires. The poor are richer than they were ten years ago, as well as the rich. That is to say, there are more comforts in the homes, and the level of life is decidedly higher. This observation belongs in an answer to your question, for this also is a part of the coming in of the Kingdom of God.

I should say that life was, on the whole, larger than it was ten years ago. I should say that the books that are read are better,—certainly more books are read; that the

press is rather better than it was then. And I should say that there is more individual opinion and more readiness to take up the higher and better lines of thought and inquiry than there was then.

If there is less crime, if there is more comfort, and if there is a higher life, it is because the religion of the country is on a higher plane than it was ten years ago. For religion is simply the law of life. I should say that there had been advance all along the line, as far as I know the line. Of the Roman Catholic Church I know singularly little. It seems to be the business of its leaders to conceal themselves and what they are doing; and certainly, as far as I am concerned, they have succeeded very well. But I should say that there was an improvement in that church. Certainly, in the larger communions of the country, notably in the Methodist church, in the Presbyterian church, in the Baptist church and in the Episcopal church, there has been a very evident advance,—by which you and I mean increase of freedom,—in the last ten years. As for the little section of Orthodox Congregationalists, with whom we Unitarians are, by the law of history, naturally allied; they are becoming so broad that there is no longer need to fear that they will be absorbed by the Presbyterian church. Thirty years ago there was great danger of this, but the Congregationalists of the United States are beginning to understand their place and privilege, and will fight very stoutly before they are brought into Presbyterian bonds.

There can be no doubt that a Unitarian book or tract or preacher now has a welcome among people of all the churches which was not thought of ten years ago. You are old enough to remember when it was rather difficult to have a book of Unitarian or Radical tendency published. The Unitarian Association was at one time simply a publishing association, because publishers would not take the chances of books as radical as ours. But now, the more radical a book the better. I do not remember any important book which the Unitarian Association has published within the last ten years. This is simply because other people are willing to do that work for them. There was no difficulty about publishing the "Bible for Learners," and you will readily think of books much freer in their criticism and study of religion than that which find a welcome among all sorts of people. I am tempted, indeed, to ask you, when you are on one of your journeys to some city which has no Unitarian or Universalist church, to go into a book-store, and ask the keeper of the store to show you the orders for books which he has sent to New York, Chicago and Philadelphia in the last month. You will find that much more than half of those books are books of a decidedly radical, liberal, latitudinarian or Unitarian tendency. Nothing has given me more courage than the study which I have made of the literature which is penetrating all through the country.

But I must stop here. This is the sort of symposium that I like, and you will never find me slow in answering such a letter. Always truly yours, E. E. HALE.

FROM FRANCES WILLARD.

In the last decade the nation has been, through "skyey influences," translated out of the passive and into the active voice on the question of individual, corporate and governmental relations to the use of and traffic in brain poisons. Thirty-three states and territories now "teach men so" by statutory requirement, and millions of boys and girls can give a thus saith Nature, thus saith Reason, thus saith the Lord, for personal obedience and legislative prohibition. Four states have outlawed the liquor traffic by constitutional enactment, and almost as large a proportion is to-day under some form of prohibitory law as is under the curse of the legalized drink traffic. The supreme court decision is the greatest humanitarian event of the past decade. These sentences from it are worthy of a Te Deum:



"No Legislature can bargain away the public health or the public morals. The people themselves can not do it, much less their servants. Government is organized with a view to their preservation, and can not divest itself of the power to provide for them."

A political party is rapidly forming with this as its law of crystallization: "*Death to the Liquor Traffic!*" This party recognizes woman as an equal factor in the working out of great reforms at the ballot box as well as in the home and church. The Woman's Christian Temperance Union is spreading to all lands with its earnest religious spirit and systematic method. The work for social purity was never so wisely and steadfastly carried on by so many consecrated hearts and hands as now. For these and a thousand other reasons it seems to me that since the birth of Christ no epoch has been so significant of good as the last score of years and particularly the last decade. Best of all, the solidarity of humanity is more recognized than at any time past, not only as a religious motive but a scientific fact. We approach "the unity of the spirit and the bond of peace."

Let each one of us do one's part to help the whole toward this.

FROM REV. HUGH O. PENTECOST.

Have we made any advancement during the last ten years in morals and religion? If so, in what direction? and what are the evidences? This is your three-fold question, and very difficult it is to answer. As a believer in purposive evolution I assume that we are ten years farther along the road Godward than we were when UNITY came into being. But ten years of evolutionary process can hardly be expected to show appreciable results.

With Herr Most in the penitentiary for mere words which it was not proved that he uttered, and Jacob Sharp at liberty though his bribes were proved; with five social agitators dead and two imprisoned for life in Chicago, and the formation of "trusts" going on at a rapid rate; with the wholesale stealings of the Pacific railroads fully exposed and a government without the courage to foreclose its own mortgages; with elections carried everywhere almost wholly by the use of money; with capital punishment fully intrenched in public favor, and the record of the divorce courts before us, I can not see any especial gain in the keenness of our moral perceptions, or our willingness to do right.

With a Methodist church building each day and the Unitarian denomination making no especial organic progress; with the always rapid advancement of the traditionalist in every denomination and the equally certain casting out of the rationalist; with the fact that many of the Standard Oil magnates are honored members of the church; with these things and others in open sight, I can not easily define the evidences of religious betterment.

But God uses evil as well as good for the working out of our fine destiny, and I think we are making progress, but it is like fighting against a storm in the open sea to him who can not read compass or sextant—there is no evidence of our getting on, but the engines are working and the incessant chug, chug of the propeller is heard and the presumption is that we are getting somewhere and that it is where the captain intends.

FROM MRS. MARY A. LIVERMORE.

I think the world is advancing in morals and religion, and has given proof of it, even in the last decade. The rebellion against the liquor traffic, which is the great underlying cause of much of the pauperism, crime and insanity of the country, has come to a white heat of intensity in the last ten years. An organized protest against the use of tobacco, as pernicious to the body, and therefore damaging to the spirit, has come to the front within a decade.

A widespread protest against the bigotry of sect and creed has made itself heard through the land, as never before in the same brief period, and in many and various forms the statement is being emphasized, that religion is more than a creed—that it is a life—deeds, not words—character, not profession. Sects are coming nearer together in these days.

The organization of laborers and capitalists, who confront each other and are testing each other's strength, preparatory to the long struggle of the next fifty years, is largely a matter of the last ten years. The first phase of the labor question was met in the war of the rebellion, when slavery died, and it was settled that no man should be compelled to work for another without payment of wages. We are now entering on the second stage of the conflict for justice, and the laborer is to be righted as the outcome of the quarrel. God speed the right!

The "woman question" has made great gains in the last ten years—industrially, in the educational and political world. And the last decade has brought nearer the time when it shall be as good a thing to be born a woman as a man. The great movement for woman, in its large, broad sense, has gained such momentum that it now speeds onward by force of its own divine energy.

How the philanthropies have blossomed and come to fruition these last ten years! The dumb are taught to speak. The blind are having libraries of books printed for them. The poor are being divinely helped by being taught to help themselves. Homes are established for aged couples. Prisons are becoming what John Howard demanded they should be—"schools for fallen humanity." The demand has come before the nations in a tangible shape, through the action of England, for an International Court of Arbitration, to take the place of war. The women of America, through the mission of Ramabai, are reaching out hands of help, in a broad, unsectarian way, to the women of India. White-souled men and women are pushing the claims of Christianity to the very hidden springs of action, and demanding inward purity of thought as necessary to outward cleanness of behavior.

It is grand to live now. I am on a plateau, where I look back almost sixty years, and see the gain, decade by decade. The genius of the nineteenth century seeks the redressing of all wrongs, the righting of every form of error and injustice; and a prying philanthropy, which is almost omniscient, is one of the most hopeful characteristics of the age. What age has ever equaled it?

FROM EDWIN D. MEAD.

It is hard to speak very exactly about decades, but in these years generally I think we do note some advances in morals and religion, although I am not sure that we do not also see some retrogressions. So far as religious thought goes, although we have had some recent rather melancholy exhibitions, as in the so unanimous damnation of the heathen by the American Board people and the rapid growth of sacramentarianism among our Episcopalians, threatening the sacrifice of the great possibilities of their great church to a six-penny bastard "catholicism"—in spite of such things and sundry suppressions of truth-tellers by synods and the mob, we are certainly witnessing a notable general progress.

The unreal notions of Jesus as a kind of Osiris, and of the miraculous inspiration and exclusive, peculiar authority of the ancient Jewish thinkers in religious matters, cramping notions almost universal in American churches fifty years ago, and still the orthodox notions, are giving way everywhere under the pressure of a scientific cosmology and a critical knowledge of the history of religions, and, where still formally held, are ceasing to be religiously efficacious and to furnish motives as of old. We are seeing the birth of a grand philosophy of religion and of the "Human Catholic Church."



I think that lying is less popular and thought to be less necessary in the churches than it was a few years ago. I sometimes hear Episcopal ministers reading valorously to their congregations, out of the prayer-book, about Jesus Christ "making upon the cross, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and then mounting their pulpits, preaching valorously against doctrines of substitutional atonement, and other similar things; but I am usually pretty sure that they hate themselves wholesomely for doing it, and that in another decade it will appear still more repugnant. I think there is less temptation to trimming, a lower price set upon it, in the churches and a quicker sense on the part of the trimmer of his loss of influence with the world. Ten years hence it will be quite impossible for such noble men as the Andover professors to be betrayed into such a struggle as we have been witnessing recently; and in ten years more I believe we shall see as high a sense of honor among churchmen, in respect to their pledges, where such pledges are still exacted, as we now see among our better merchants in their dealings. When we see such diplomacy and dodging as we now see at the altar, what should we expect in Wall street? We need a revival of morals in religion, a new Puritanism. Our churches are certainly all becoming more gentle, more hospitable, more loving, more philanthropic, more humane; we now want to see them become more sturdy, truthful and heroic.

The rights of women are becoming more and more recognized in these years, and I believe that we see in this the greatest distinct moral gain of our times. Almost every man who thinks has come to see clearly that woman is a person and not an appendix, and this changes the entire definition and programme of her education and her political and social activities. The cause of temperance has surely made a wonderful advance in this decade. We are waking more and more to the horrors and irrationality of war, the settling of right by might. We are getting more and more ashamed of ourselves for hanging men and for our general clumsiness and folly in dealing with criminals. We are seeing greater wisdom and common sense applied to the administration of charities, without, I think, any sacrifice of the true spirit of charity. Talk, at least, about purer national politics is more popular than a few years ago, and this assumption of virtue may be the prelude to having it. We are being roused to a higher patriotism and a higher definition of citizenship. To municipal reforms in particular men are certainly addressing themselves with far greater devotion, and nothing in politics to-day is more important than this.

But how about the poor man, about the long, long clash of poverty with privilege and wealth? This is the question on which our morals and religion must be brought to bear, or they are good for nothing. Our simple older time has been succeeded by an era of colossal fortunes and a recklessness of luxury and extravagance which accentuate to the poor man his hard lines and fill society with discontent, envy and wrath. Democracy is doing its work; a higher ideal of manhood and its rights and its vocations has penetrated to the very depth of society, and our laws of inheritance and the sundry laws of property whereby men are born to such unequal chances are all brought to the bar for scrutiny. It is not necessary to say, and it is not true, that the poor man is worse off than in other years; but it is necessary to recognize the incoming of other standards and an entirely new social ideal; necessary to awake to the horrible tyrannies and wrongs which do exist among us; necessary to be wise in time, if we would see the republic stand firm and escape the avalanche. Slavery is no mere thing of negroes and plantation; it is whatever cramps the man and keeps him back from his true life. It was no alarmist, but Abraham Lincoln, who warned us of the greater danger than

that which brought our civil war. It was Emerson who, feeling that "the whole constitution of property, on its present tenures, is injurious, and its influence on persons deteriorating and degrading," declared that "the state must consider the poor man, and all voices must speak for him." If we heed these warnings, if we heed the lessons of history, if we heed the signs of the times, if our churches and preachers avoid the terrible mistake they made in the anti-slavery struggle, if we realize that we can not drift into port or solve things by letting them alone, if, in a word, we apply morals and religion to the affairs of the commonwealth, our retrospect at the end of the next decade will be much more cheerful.

#### GREETINGS TO "UNITY."

DEAR SIR:

I will not say that UNITY is like a voice crying in the wilderness, for I know too well the many generous voices of the West raised for a thousand good causes. But I will say most emphatically that there is no Western voice in the press which is more truly liberal and humane, and more sincerely sympathetic with the progress of moral liberty and the religious life than UNITY. It is catholic in the truest sense, and it insists upon a truth which needs to be everywhere persistently inculcated, that religion is a life rather than a dogma, and that what we are is much more important than what we believe. Indeed it is life which alone proves the value of belief. No good man is an infidel or disbeliever in the truths which are essential to right living; and although Christ's Kingdom is not of this world, it is only by his life in this world that a man shows whether he is living in that kingdom. Certainly if he does not live in it here, there is no reason to suppose that he will live in it hereafter.

Your little UNITY is a busy bee, constantly gathering and hiving the honey of this truth. No winged messenger of the press could do a nobler service, and I hope that its significant song may long be heard.

Very truly yours,

GEORGE WILLIAM CURTIS,

WEST NEW BRIGHTON, STATEN ISLAND, N. Y.

TO UNITY:

I well recall the anxieties, the earnest purpose and the solemn hopes which ushered in the first announcement that UNITY had entered the ranks for "freedom, fellowship and character in religion." To-day, without as much anxiety, with purpose as strong and with hope more buoyant, UNITY can rejoice in the work it has done, and the lives it has strengthened by its faith in God and its unswerving adherence to the necessity of righteous, personal freedom. UNITY has shown how church life can foster domestic affections as well as intellectual activity or religious sentiment. It has never exalted emotion at the expense of reason, nor has it dulled the illuminating power of reason by withholding personal sympathy from the conclusions of thought. It has been an open pulpit in which many, who could speak only to the home have been as welcome as those whose fervor could find a wider reach. When I think of sentences, sermons, poems, in whose power, truth and melody I have rested myself, I remember that they were first written in the columns of UNITY. Its editors, out of their overcrowded lives, have found the moments and hours for study or quick work. Their doing has always been born of love, self-sacrifice and vision.

UNITY has made religion the common factor of the home and the pulpit, and has brought nearer that future when the minister will find exchanges among his pew-holders,—men and women, who will each have a life sermon to deliver, ground out of individual experience, which it will be worth while for all to hear. It is in this endeavor to inter-



mingling the functions of home and of church, to establish solidarity between a man's business and his religion, and to show how freedom of thought, attained by careful methods and personal experience, leads to radiant trust,—that UNITY can look gratefully forward to another decade of helpful work.

KATE GANNETT WELLS.

BOSTON, MASS.

## UNITY CHURCH-DOOR PULPIT.

### HUMILITY.

A SERMON PREACHED BY REV. J. LL. JONES AT CHICAGO, JANUARY 29, 1888.

(Published by the congregation.)

He hath shewed thee, oh, man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? MICAH vi:6.

### III.

#### "TO WALK HUMBLY."

The last prophetic requirement of religion according to Micah is humility. This is a popular virtue, an orthodox quality, accepted on theory in all churches. It is much talked of in Christian churches and, paradoxical as it may seem, many Christians might merit the remark which the old Quaker made to John Wesley: "John, thee is proud of thy humility." I might quote texts and verses to the end of my sermon on humility without fear of being challenged.

"God many a spiritual house has reared but never one  
Where lowliness was not laid the corner-stone."

Another poet chants the praises of humility as the

"Low sweet root  
From which all healthy virtues shoot."

But the very popularity of this word arouses our suspicion. The truly Messianic words in their right significance, like the Messianic men, are avoided by the many and welcomed only by the few. Careful thought, I think, will reveal that our suspicion is well founded, for we find that this word, as interpreted, and still more as practiced by the church, seems pregnant oftentimes with mischief; it sometimes has more of offense than inspiration to the healthy spirit. Let my first work this morning be an attempt to rescue religion from the tyranny even of this word. The preacher for centuries, like the elder Heep in Dickens' story, has been saying, "Be umble and you will get hon." In church and out of it, in the class-room and at the altar from infancy to the grave, with pious intonation the preacher has put a religious and saving implication into the words of Uriah's father, "Be umble and you'll do." No wonder, then, that those, whose chief anxiety has been for a safe passage into the hereafter, should consent, like the young Uriah, to eat 'umble pie with an appetite, and with something of his flabby coldness go through life telling everybody, from the Almighty down, that they are undeserving and worthless wretches. In the church, with cumulative rhetoric, we often plead a degradation of character and confess a sinfulness which, if believed, would bring down the police officer, or if such charges were made against the confessor by a neighbor in a secular tone of voice, we would instantly institute legal proceedings against him for defamation of character.

Let me not be unkind or unjust toward this habit. I am persuaded that this weak "'umbleness" has so long counterfeited the stalwart virtue of humility that there is in it little conscious deception. Of this pietistic attitude we can say what Copperfield said of our example, "We witness the harvest but we think not of the sowing." This cheap 'umbleness is the result of false teaching and vicious logic;

humility has been almost interchangeable with humiliation, even mendicancy. The theology of darker ages has hung over this life and its privileges the gloomy cloud of infinite wrath. It has made of earth a camping-ground for devils, and it has taught that the souls of men, in their natural conditions, are willing servants to such. Under the influence of such thought, humility naturally became self-abasement, and there still clings to it this tainted definition. When men's thoughts of God were widely removed from their thoughts of His handiwork; when heaven was a boon to be bought by priestly rites, formal penance and bloody sacrifice, then humility meant the downward look; when the philosophy of religion taught that the bliss of heaven was something to be secured in exchange for earthly joys, then humility meant turning away from the beauties of earth, the amenities of society. Once it meant a contempt for family ties; it meant an ever-torturing sense of sin; it meant protracted prayer, bare-footed pilgrimages, monastic life; it still means, to many, an ever-present sense of a hell to be avoided and a heaven to be won. This humility with a downcast look makes peevish, begging, groveling souls.

But the day has come when men must now think of the universe as well ordered, and when they must feel what they have so often said before, that love is the best name for the Omnipotent. The time has come when we must believe that that divine pronouncement that rested like a benediction upon the prophetic heart in the rosy dawn of civilization, causing it to declare that the works of the Almighty "were very good," has never been revoked. Religion now teaches us that it is for man to glorify and not to defame the work of the Father, even when the work reaches its sublime climax in the soul of man. Religion now teaches us that heaven and hell are with us here, and that one is not to be bought or the other cheated by cowardice, pleading or diplomacy. No longer must the soul expect to enter heaven like a wily serpent, by trailing itself in the dust, but rather it must approach it in the erectness of a man distributing his deeds of good-will and words of cheer as he journeys. The spirit of courage must be in his heart and the stamp of nobility must be upon his brow.

What, then, is the humility that is required under this new order of thought, with this change of front of religion? It is now the upward look; it is the eye fixed upon that which is higher and nobler than one's own self. It is not the consciousness of our own littleness so much as the consciousness of the greatness beyond and above us. It is not a search for safety, still less for glory, but it is a readiness to work in any place with anybody and for anything that is pure and true. Humility is no longer abusing one's self, but it is using one's self; it is not now a roof under which we find shelter, but the road upon which we travel with nimble feet to save others. Thomas à Kempis, the saintly Catholic, put it well when he said it was "to be always doing well and to esteem little of one's self"; but Micah put it much better in our great text when he said it was walking with God,—that is, living with a sense of besetting reality ever about us. It is the consciousness of a divine nearness; it is the in-breathing of a sacred presence; it is floating in a sea of divinity in whose bosom all things move, live and have being. He walks humbly with God who feels the rising tides of wisdom, power and love within him and about him. How is one to walk humbly with God?

First, intellectually. Walk with a free mind as God is free; with an earnest purpose, as God is earnest. Seek reality rather than what people call real. Seek truth rather than that which passes for truth. Hunger for knowledge rather than social honor or private gain. He whose mind walks humbly with God avoids shams, hates pretenses, defies prejudices, is deaf to the threat of bigotry, fears not the scorn of men, listens not to the command of any self-constituted aristocracy or orthodoxy; aye, flinches not if this scorn wraps him in the flames of crackling fagots; he



turns not aside from the hemlock or the cross if they are in the way of the walk with God.

He who walks humbly with God intellectually finds that reverence that is uplifting; he turns aside from the way of the scoffer and the cynic, for he realizes that his finite mind drinks the infinite ocean of truth, and that there are more "in heaven or earth than our philosophies dream of." From the highest summit available to him he lifts his eyes into the illimitable blue and stretches his hands into boundless space, and, though his arms return to him apparently empty, he realizes that he is enfolded in the arms of that boundless One who eludes his embrace.

He who walks humbly with his God intellectually seizes here and there a vital principle, holds in his hands a few discovered truths, but he is reminded by the lapsing waves of the infinite sea that break about his feet that he is picking but a few pebbles upon the boundless beach. He who is contented in his narrow valley home, who has no desire to climb the high mountains that rim him round about, is not humble but ignorant; it is not humility but stupidity. So he who knows nothing of the grave intellectual hunger of this age, within whose soul there never arise sublime questionings, he who is content with his little bundle of inherited ideas and devoutly holds them in the name of religion, is not pious but stupid. The inquirer is never the scoffer, and the true thinker is never the scorner; he who walks intellectually with his God is too devout to dogmatize, too reverent to stake out the boundary lines of truth. He is too humble to sign the creed he does not understand, too reverential to close the door upon any question because he devoutly realizes that every closed door excludes more than it includes. You always shut out more truth than you shut in in your closed questions. The more ample cabinets of God are outside rather than inside of your man-made inclosures. When with unsandaled feet you walk with your God, when is the time and where is the place where the divine hand does not take hold of yours, and where the divine voice does not whisper in your ear? In the name of religion, humility demands that you devoutly follow this beckoning and that you keep the ear uncovered to receive this challenge.

The signs of humility then, thus interpreted, are attentiveness, teachableness, alertness of mind, hunger of intellect, a willingness to walk with God intellectually through all bibles, the creeds of all ages, through all sciences, through inward experiences and outward facts in search of truth.

Second. We must walk humbly with our God in the realm of feeling, follow Him whither He goes with our hearts, love as He loves all created things, work as He works in and through all things in Heaven, on earth or in hell. How loving is He who sends rain upon the "just and the unjust," whose law is with the birdling in its nest, with the babe at its mother's breast, in southern fields, amidst northern snows, with dusky slave and cultivated sage, from wigwam to palace, in meadow and in wood; under cathedral arch, in consecrated temple, at birth as at death, in joy as in sorrow, with Hindu sage as with Judean prophet, with Druidic bard as with Hebrew psalmist. He is the living God, and he who walks humbly with Him sends his love and sympathy through all these; in all times and places is the order of God's laws unbroken and the dignity of his universe preserved.

So the humble soul abhors exclusiveness as nature abhors a vacuum. He holds himself superior to all party names, above all sectarian watchwords; he who is a loyal member of the Brotherhood of Humility belongs to the church of the Divine Humanity, and he will blush for shame of those who profess the name religion while they miss this spirit of love for the lowly. Oh, how humbly does God work in the noisome swamp! In the pestilential marsh, rank with decay and miasma, God moves and causes beauty to bloom and fill the air with its fragrance;

in the garbage He works, and happy and triumphant life soars from it on painted wings; out of the mud He leads the grasses, and out of the dunghill the fragrant and spotless lily blooms; even so humbly does He walk in the fields of human life. He travels with the prodigal to his remotest wandering places, sustains his life while he is an alien; He heals the bruised face of the rowdy with the same tenderness that He restores the wing of the wounded dove. Humbly does the God of the universe walk in the dens of vice and the hells of debauchery; gives breath to him who curseth and maintains the rhythmic beat in the heart that is bitter with jealousy and rankling with hatred. So humble are the divine forces of the universe that for curses they give blessings. God meets violations with patience, gross vices He ameliorates with tears, softens the hard heart with remorse, and heals the wounds made by violent hands. In His hand the scalpel cuts but to save, and He mangles only that He may heal.

The religion of humility, thus interpreted, you see, makes sublime demands upon its devotees. It is not confessing that you are a miserable sinner but it is a walking with God into the haunts of vice and into the homes of misery. It is lending your hand to God that its touch may soothe the fevered brow of passion. Oh, how far we are from this religion of humility! When men and women will dare sanctify their hands with a contact with the soiled, when they will take hold of the off-scourings of society, as we call them, for the purpose of washing and healing such, what flowers will grow out of human dung-hills! What fragrance will bloom in alley ways! Roses will then take the place of briars, and apples supplant the thistles in the soul-fields of humanity.

Let us test our religion by this standard of humility and see how cheap are our confessions when we realize how we continue to ignore, refuse and hate those with whom God walks day by day. A dress out of fashion, a bonnet out of season, a mind unfurnished, a purse void of gold are oftentimes the causes which lead us to turn a cold shoulder toward a living soul, while God lives in them and with them day by day. Oh, woman! you who shoot the barbed darts of gossip at a fallen sister, who chill her with your cold glance of contempt, remember hereafter that your sin is one of impiety; you are guilty of atheism in its most blighting form.

You have refused to walk humbly with your God, oh, brother man, when you give a push to the brother who is already slipping on the spot where you and I scarcely stand erect. Know you are turning away from God; in abandoning any one, you abandon God. The old thought was—perhaps some still think it—that the saints had to be gathered together by themselves and the wicked to be abandoned to woe and anguish in another place. To imagine the saints happy in such a place is to think them happy where the Christs of God are not; for certainly Jesus and all of his kind and following, the highest children of God, they will be where the unfortunate are. The angels of mercy visit the fields farthest from bliss. When we make our beds in hell, as often we do, lo, God is there! And those who have reached this last requirement of religion are willing to walk with Him through the toils of woe.

Searching for still another hint as to the requirement of true humility I find it in the word itself. The root pertains to the earth, of the ground. I like to follow the suggestion and think that the holiness of humility is earth-planted, and the heaven it seeks is earth-rooted. This privilege, this garb and opportunity, is enough to the humble soul. We have had too much of the humility of the coward that bemoans the daylight and dreads the scrutiny of the sun; we need more of the humility of the oak that is willing, indeed, to find its cradle in the mud, that gladly sends its tiny fibers into the dirt, that modestly pushes its



mighty roots amid the rocks down into the hard subsoil of the field, but it does this that it may proudly lift its head toward heaven; it courts the sunshine and defies the storm.

So the true attitude of the humble soul is not prostration but erectness; it does not lie down in the dust, but it plants its feet there, and then stands and looks up. It is strong, not in that conceit that centers in itself, but in the conception of an infinite potency through every pore of its being. This is the "weakness in strength"; this is that divine humility,

"That stoop of the soul, which, in bending, upraises it too,  
The submission of man's Nothing-Perfect to God's All-Complete  
As with each new obeisance in spirit we climb to His feet."

Oh, there is a lift in this humility that is willing to stand on the ground and from there rise to heavenly heights.

"The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade where all things rest;  
In lark and nightingale we see  
What honor hath humility."

I like to think that another quality of humility is unconsciousness, the opposite of self-consciousness, the abandon of a healthy spirit, the precipitancy of the soul in its work. Emerson has observed that when a man has a felon on his thumb he is all thumb. He thinks "thumb," talks "thumb," feels little else than "thumb." It is the morbid condition of the thumb that brings it into this undue prominence. Thus it is with the soul when it is sickly. It demands a great deal more attention than it deserves. When one talks much about his soul, is anxious over it, cries about it, abases it and abuses it before the Lord, he misses the virtue of humility. He is diseased and morbid; for all its prostrations it is wickedly proud; it pushes its small self in the way of greater realities. It is willing, as Emerson says, to "take his bloated nothingness out of the paths of the divine circuit; to lie low in the Lord's power and learn that truth alone makes rich and great."

I like the humility in that good story of Thomas Clarkson, the grand old English emancipator. After spending a long life in great work for the down-trodden slave, he was approached one day by one of these "soul-saving" men and asked if he did not think it was time for him now to look for the safety of his own soul, to make his eternal happiness sure. "Soul? soul?" replied the great heart, "Why, good friend, I have been so busy for the last fifty years with this slavery question that I had forgotten all about having a soul!" This is holy humility. This is walking with God. This is the abandon of the heavenly life. He was already saved in the kingdom knowing the eternal life. He had realized in the West the dream of Eastern sages, had reached his Nirvana, the absorption into the Godhead. Through self-forgetfulness he had known what those Eastern sages in their idleness had panted for through the ages and found not.

Robert Browning in many of his poems glorifies this self-forgetfulness, and delights to find it in humble souls, those who are glad to do the work of God, independent of praise or blame, apparently unmindful that it is divine work at all. You remember the story of the Breton soldier, who, when the French fleet was caught in dangerous straits and its utter destruction by the English navy was imminent, stepped forward from the ranks and did what no admiral, captain or pilot could do—steered it through the shoals and rocks with which he was familiar and brought the whole fleet safe into the port of St. Malo; and when the admiral said to him,

"You've saved the king and his ships;  
You must name your own reward.  
\* \* \* \* Demand whate'er you will  
France remains your debtor still."

the honest heart of the Breton asked,

"For a good whole holiday,  
Leave to go and see my wife, whom I call the Belle Aurore,  
That he asked, and that he got,—nothing more."

Then there is the strong-limbed plowman, in his goat-skin gait, who, without helmet, spear or shield, fought all day at the battle of Marathon, swinging his death-dealing plowshare among the barbarian hordes, and when the

"Deed was done and battle won"

quietly disappeared, went home and forgot to leave his name behind him, but

"The great deed ne'er grows small."

And there was Pheidippides, the Athenian runner in the same battle, so glad to run with the news of the victory that when he reached the city he had just breath enough left to exclaim, "Athens is saved!" and then died. And there was that boy who, in the heat of the battle, galloped with his message to the proud Napoleon,

"Emperor, by God's grace  
We have got you Ratisbon!"

and the "smiling boy fell dead" at his feet.

All these represent the humility of true religion. It is not self-abasement but self-abandon. It is not self-condemnation but self-forgetfulness. It is not the genuflexion of the ritual, but the bounding strain of life in service. It is living. The humility of true religion is the obliviousness to shot and shell that characterizes the true soldier. It is that indifference to name or fame that belongs to the real hero. It was absorption to truth,—the seeking which caused Archimedes to be so busy with his angles while the walls of Syracuse were being battered down. The Roman soldier running a spear through his body while he was working out his mathematical problem,—this kept Socrates standing unmoved in one position for hours, exposed to the severest weather when a soldier, while his mind was grappling with the great problems of morals. The humility of religion, let me repeat in conclusion, is not the crawling to the God of the theological imagination, it is not prostration before a great white throne, but it is a standing up for the truth of God as you see it. It is an uncounting zeal for the right. "The deepest hunger of a faithful heart is faithfulness," says George Eliot.

This religion, that begins with a demand for justice, and sanctions and seals these with the rarest consecrations of love, ends with this humility which is an upward look out of self into the All, out of the finite into the Infinite, out of the transient into the Eternal. These are the triple strands in that silken cord we call religion that binds us to freedom of thought and earnestness of action. This religion is the living power that will renovate, elevate and sanctify the life of to-day. This is the religion for the maintenance of which these walls are built, for the propagation of which we are to work; and if this church contributes a single impulse in this direction in any life, it has not been built in vain and our work has not been useless.

Too long has Uriah Heep been a type of the *theological*, I will not say *religious* humility. Yet the tender heart and large humanity of Charles Dickens gives us in conclusion a truer type of the humility of religion. "Poor Jo," the ignorant waif who grew up, no one knew how, in the rickety quarter, Tom-All-Alone's; a soul that was barely given the gift of speech, but "he could go forrards to duty." He knew "nothink," but he "remembered them as wos good to him, and allays tried to move on," and when the final "moving on" came to him he knew not how to pray but was "willin' to say anythink as wos good and 'Father' seemed wery good."

Poor Jo! So low down in the social scale, so high up the religious ladder. Let him be to us this morning the humble prophet of the better life—the exemplar of that religion that is the requirement of the living God: "He



hath shewed thee, oh, man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?"

### THE HOME.

#### MARCH.

With a blare of martial trumpets,  
Heard in wind and whirling sleet,  
While the white foam flies like snow-flakes  
From his charger strong and fleet,  
Comes great Mars, the heavenly warrior,  
From the courts of summer sweet,  
And the cruel hosts of winter,  
Who have held the land in thrall,  
Turn their sullen faces northward  
When they hear that bugle call.

L. B.

### TOMMY'S CONFESSION.

#### A TRUE STORY.

"Hurrah, here's a chance!" shouted Charley Parsons, as a crowd of noisy boys rushed out when school was dismissed at twelve o'clock, while he ran to catch a farmer's sleigh.

"Say, mister, give us a ride?" and without waiting for an answer a dozen boys, big and little, "hung on," and were carried homeward in high glee. A dozen boys—and Tommy was one; Tommy, whom the big boys called "Muzzer's darling," because he had not been sent to school until he was ten years old, for he was delicate and small of his age. Then, too, he was carefully dressed, though he did not wear nice new clothes; for, at the end of his first week at the public school, he had said to his mother, "I wish I could have a few patches; all the boys have them and I think I should get along better if I didn't wear very good clothes; and then if the boys pushed me down in the mud it wouldn't be any matter."

A hard time Tommy had at school, and if it had not been for good-natured Mike, his mother's washer-woman's boy, who was large and strong, and always took his part, I am afraid Tommy would have been kept at home still longer, which would have been a bad thing for him.

Yes, Tommy was hanging on, too, though every morning ever since the first snow came, when his mother bade him good-bye, she always said, "Tommy, do not hang on to any sleighs to-day." She thought it a dangerous practice as well as a very rude thing. All the long winter Tommy had minded what his mother said, and this pleasant day in March he would not have disobeyed her had he been by himself; but the other boys were running and he would be left to walk alone, and, before he knew it, he was riding—hanging on to a farmer's sleigh. He was sorry the next minute, but he could not jump off for fear of falling. He was getting nearer and nearer home, and what would his mother say if she should see him? But his mother did not see him and he did not fall in the mud nor tear his clothes, but he walked into the house the same as usual; yet he was not happy.

Tommy may tell the rest in his own words: "When I got home mamma never thought anything was wrong. She asked me if I knew my lessons, and I told her that I had them *very* well. Then I said, 'Mamma, how long before it is time to write the spelling lesson do you think I begin to study it? Not till teacher begins to pass around the books; and I never miss a word. Mamma looked pleased and she gave me a little bag for my marbles. And that made me think of telling her that teacher wanted everybody in our room to bring a pen-wiper the next day, and I asked her if she wouldn't make one for me and another for Mike, both

just alike, and she said she would make two pen-wipers of red flannel and black silk.

"Some way I remember everything that happened that day. It was Friday, and I never did like Fridays. I always do get into trouble on a Friday. I got a fish-hook into my finger on Friday, and I lost a new hat in the lake on Friday, and the new knife papa brought me from Philadelphia, somebody carried away on Friday, and never brought it back. Friday is an unlucky day for me, if it was a lucky day for Christopher Columbus, as teacher says.

"Well, I kept trying to think of some way of telling mamma what I had done, and I lay down on the lounge to study up some easy way to begin. And mamma asked me if I felt like the headache, and she gave me a glass of lemonade. I hoped she would sit down by me a little while, and she was just going to, but somebody called to see about a church sociable, or poor folks, or something like that, and stayed so long that dinner was late, and I had to go right back to school.

"When I came home again mamma had a dressmaker, and I couldn't see her alone one minute, because *she* was in mamma's room, and she kept talking all the time. How I hate dressmakers! Then, at bed-time, mamma was sewing, but papa went up stairs with me, and he told me to keep very still and go right to sleep; he wanted to go down stairs and read the paper. But I was just as wide awake as I could be, and by and by I got up for a drink, and then I looked out the window, and when I was going back to bed I knocked a chair over, and mamma came running up stairs to see what was the matter.

"And she said, 'Tommy, are you sick?' And she came and sat down by the side of my bed, and I took hold of her hand, and I began to take off her rings, and I put them on my fingers, and I said, 'Let us talk, mamma.' and she said, 'It is too late to talk; you ought to have been asleep an hour ago.'

"'But I want to tell you something,' and I was afraid to go on. Then I said, 'Mamma I laughed so to-day I almost fell over, to see George Smith fall flat in the mud. It was when we were coming home from school this noon. We boys were all hanging on to a farmer's sleigh.' And mamma said, 'What! *you*, Tommy? *You* hanging on to a sleigh? How could you? I would not have believed it possible.'

"Then I just threw my arms around her neck and kissed her, and I felt all right again; for she knew that I was sorry and would never do so again; and I knew that she would not scold me but would love me all the more because I had told her what I had done."

K. F. K.

### IN A CLAIM SHANTY.

Only a house thirteen by nine,  
In the midst of the prairie wide,  
And the dropping veil of snow-mist fine  
Shuts out from me all beside.

Only a shanty, adobe-lined,  
And without is the prairie storm,  
Yet a *home* doth here its shelter find,  
And the little ones nestle warm.

While the snow with gauzy veil so fine  
And fleecy mantle of down  
With rev'rent fingers decks it a shrine,  
Where love wears its sacred crown.

And I the priestess? Ah, me! I would  
That the goodness and grace were mine,  
To be the priestess that I should,  
In a house thirteen by nine.

LIDA MINNIES BROWN.



## UNITY.

Senior Editor: JENKIN LLOYD JONES.  
Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS,  
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

## NOTES FROM THE FIELD.

**Chicago.**—At All Souls church last Sunday morning the congregation were requested to remain seated after the benediction. Dr. G. F. Shears, the chairman of the board of trustees, took the chair and requested the pastor, Rev. Jenkin Lloyd Jones, to vacate the room, as the congregation could consider their business more unconstrainedly without him. He then explained that the trustees were alarmed for Mr. Jones's health, and desired the sanction of the congregation to a vacation for him for two weeks. Judge Tuley seconded the suggestion warmly but insisted that Mr. Jones should have a rest of at least a month, emphasizing his opinion with a liberal subscription toward vacation expenses. Judge J. A. Jameson, Rev. E. I. Galvin, Mr. James P. Gardner and others spoke in the same strain; the vote for a month's vacation was carried unanimously, and \$270 was quickly raised to make the vacation worth having. Consequently Mr. Jones is for the next four weeks an exile, as he phrases it. If we knew what his address would be for these weeks we should not tell, for the hope of his friends is to make him rest from all the ordinary claims of correspondence as well as sermon writing, so that he can come back to UNITY and his church as good as new.

—The February meeting of the Women's Unitarian Association was held at the Third church. About one hundred ladies were present. When ample justice had been done the delightful lunch, which was served with hearty hospitality, the meeting was called to order by the president, Mrs. E. W. Conger. After the minutes of the previous meeting had been read and adopted, Miss Dupee reported three new names for the Ramabai Circle from the Church of the Messiah. Mrs. Woolley moved the appointment of a committee to select a name for the circle, which is to represent a scholarship, in the Ramabai school in Poona, India, when established. It was carried and Mrs. Marean, Mrs. Woolley and Mrs. Utter were appointed such a committee with power to act.

Mrs. Jones gave her usual interesting resumé of current religious news in which she spoke of the growing signs of unity among all religious bodies, and also of a certain restiveness in some quarters at the quiet, unconfessed invasion of liberal religious ideas into the folds of the straighter sects.

Mrs. E. W. Conger then gave an instructive paper on "Contact with Children as an Educating Influence," dwelling especially on the beneficial effects of Kindergarten training on the minds of young women, developing their tastes and abilities, their power of observation, and by contact with child nature giving them new tenderness and reverence for the human soul. A general discussion followed, bringing out many ideas on the general subject of child nurture.

Dr. Mary Mixer led the discussion, and spoke very ably and sensibly of the need among young women of a better education for motherhood, and gave instances which she had known of young married ladies who were utterly un instructed upon the subject of maternity. Parlor lectures to young women in small classes were recommended.

Mrs. Wilkinson spoke of the need of educated nurses, of the many injuries that children suffered from the carelessness and ignorance of those to whom they are intrusted.

Miss Hilton referred to the special topic of the day, contact with children as an educating influence, and spoke of some interesting experiences of her own in the care of a child. Remarks were also made by Mrs. Jones, Mrs. Utter, Mrs. West, Mrs. Adams and others. The Association adjourned to meet at All Souls church, on the fourth Thursday in March, when Rev. Ida C. Hultin will be the speaker of the day.

LUCRETIA EFFINGER, *Secretary*.

**Grand Rapids, Mich.**—John R. Effinger, secretary of the Western Conference, spent several days last week in the commercial headquarters of western Michigan, looking up the interest of the first Unitarian Society of that city. After two days' visiting, the scattered flock was called together at 3 P. M., Sunday, February 26, in the Liberal Holland church. At the close of the service a business meeting was held and an earnest desire expressed by all who were present for the resumption of regular services. It was the unanimous sentiment that when "the right man" is found, the society will renew its life. Accordingly the secretary of the Board of Trustees was directed to correspond with several gentlemen with reference to engagements in the near future. The First Unitarian Society has a standing provocation to good works in the finely organized church of Rev. F. W. N. Hugenholz who stands a pillar of strength among his people. It was a spiritual refreshment to attend one of his services, though only here and there catching the meaning of a word.

**Humboldt, Iowa.**—One of the most interesting events of the season with the Unity Club of this place is reported to have been a Valentine sociable. One hundred hand-made valentines were contributed by the Art section; there were many novel and interesting designs. The Sentiment committee furnished the sentiments from Shakespeare. The valentines were then sold, netting over \$24. Last Saturday evening they held a Shakespeare entertainment. Scenes from the plays were given in costume and tributes from various poets were read. Shakespearean songs were sung in costume to tunes as old as the words.

**England.**—Rev. Dr. Dallinger has refused to obey the Archbishop of York's order for prayers to stay the ravages of smallpox in this city. He said: "It would be a mockery of God; let us act up to our knowledge; and as surely as smallpox came amongst us by physical laws broken, so surely will it depart by physical laws obeyed."

**India.**—A correspondent of the *London Inquirer* writing from this country confesses his humiliation in studying the statistics of crime in this so-called pagan land. The proportion of criminality runs thus: Europeans, 1 in 274; Mohammedans, 1 in 856; Hindoos, 1 in 1361; Buddhists, 1 in 3787.

## Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

## Purify the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

## Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

## \$85 SOLID GOLD WATCH FREE!

This splendid, solid gold, hunting-case watch, is now sold for \$85; at that price it is the best bargain in America; until lately it could not be purchased for less than \$100. We have both ladies' and gents' sizes with works and cases of equal value. **ONE PERSON** in each locality can secure one of these elegant watches absolutely **FREE**. These watches may be depended on, not only as solid gold, but as standing among the most perfect, correct and reliable timekeepers in the world. You ask how is this wonderful offer possible? We answer—we want one person in each locality to keep in their homes, and show to those who call, a complete line of our valuable and very useful **HOUSEHOLD SAMPLES**; these samples, as well as the watch, we send **ABSOLUTELY FREE**, and after you have kept them in your home for 2 months, and shown them to those who may have called, they become entirely your own property; it is possible to make this great offer, sending the **Solid Gold Watch** and large line of valuable samples **FREE**, for the reason that the showing of the samples in any locality, always results in a large trade for us; after our samples have been in a locality for a month or two, we usually get from \$1,000 to \$5,000 in trade from the surrounding country. Those who write to us at once will receive a great benefit for scarcely any work and trouble. This, the most remarkable and liberal offer ever known, is made in order that our valuable **HOUSEHOLD SAMPLES** may be placed at once where they can be seen, all over America; reader, it will be hardly any trouble for you to show them to those who may call at your home, and your reward will be most satisfactory. A postal card, on which to write us, costs but 1 cent, and if, after you know all, you do not care to go further, why no harm is done. But if you **do** send your address at once, you can secure, **FREE**, AN **ELEGANT \$85, SOLID GOLD, HUNTING-CASE WATCH** and our large, complete line of valuable **HOUSEHOLD SAMPLES**. We pay all express freight, etc. Address, STINSON & CO., Box 330 Portland, Maine.

## James Freeman Clarke's Works.

Every Day Religion.	12mo.	\$1.50
Events and Epochs in Religious History.	12mo.	2.00
The Ideas of the Apostle Paul.	12mo.	1.50
Self-Culture.	12mo.	1.50
Vexed Questions in Theology.	12mo.	1.00
The Problem of the Fourth Gospel.	18mo.	.50
*The Christian Doctrine of Prayer.	16mo.	.75
*The Christian Doctrine of the Forgiveness of Sin.	16mo.	.50
*Essentials and Non-essentials in Religion.	18mo.	.50
Orthodoxy, its Truths and Errors.	12mo.	1.25
*Steps of Belief.	16mo.	1.00
*Any of the above mailed on receipt of price.		
Agents wanted. Charles H. Kerr & Co., Publishers and Booksellers, Chicago.		

**POZZONI'S**  
MEDICATED  
**COMPLEXION**  
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.  
**POWDER.**

## "Our Easter Offering"

To every Subscriber of this Paper.  
A new Easter poem in dialogue, with original music expressly prepared for **Sunday School Concert at Easter**. Just what every Superintendent and Pastor is looking for. For specimen copy send 2 stamps to E. P. CARPENTER, Brattleboro', Vt.



## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

**CHURCH OF THE MESSIAH**, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, March 4, services at 11 A.M. Study section of the Fraternity, March 3; subject, Clara Barton. Feb. 26, 7:30 P.M., Religious Study Class; subject, Religion of Greece. March 2, 4 P. M., Illustrated Art Lecture, by Mr. Utter; subject, Christ in Art.

**UNITY CHURCH**, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister, Sunday, March 4, services at 10:45 A. M.

**THIRD UNITARIAN CHURCH**, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, March 4, services at 10:45 A.M.

**ALL SOULS CHURCH**, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, March 4, services at 11 A.M. In Mr. Jones absence Mr. J. M. Ware, of the congregation, will read one of Theodore Parker's sermons. Monday evening, Emerson section of the Unity Club. Browning section, Friday afternoon at 4 P.M. Bible Class, Friday, 7:30 P.M.

**UNITY CHURCH, HINSDALE.** W. C. Gannett, minister. Sunday, March 4, services at 10:45 A.M.

**UNION TEACHERS' MEETING** at the Channing Club room, 175 Dearborn street, Monday, March 5, at noon. Rev. Mr. Utter will lead.

**UNITYS WANTED.** Copies of the issues of January 7, 14, 21, and 28 (1888) are needed. Will those of our readers who have any of the numbers named kindly oblige us by forwarding the same to this office.

## Keep Your Blood Pure.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

## "Brown's Bronchial Troches."

For Bronchial, Asthmatic and Pulmonary Complaints, "BROWN'S BRONCHIAL TROCHES" have remarkable curative properties. 25c a box.

## BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

A Dissertation on Theism, or on the Knowability of God. By Henry Truro Bray, M. A., LL.D. Paper, pp. 91. Price.....\$ 60  
The National Sin of Literary Piracy. By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. Paper, pp. 23. Price..... 05

Industrial Instruction: A Pedagogic and Social Necessity. By Robert Seidel, Mollis, Switzerland. Translated by Margaret K. Smith. Boston: D. C. Heath & Co. Cloth, pp. 160. Price 80  
The Manual Training School. By Prof. C. M. Woodward. Boston: D. C. Heath & Co. Cloth, pp. 366. Price..... 2 00  
Prayers and Ministries for Public Worship in Eleven Services. Selected, arranged and in part written by Peter Dean. Walsall: James Anderson, 9 Lysways street. Cloth, pp. 61. Price..... 20  
Music for the Responses in the Rev. Peter Dean's Liturgy. Walsall: James Anderson, 9 Lysways street. Cloth, price 50 cents. Paper, pp. 36. Price..... 40  
Services for the Reception and Dedication of Infants, the Solemnization of Marriages, and the Burial of the Dead. Prepared by Peter Dean. Walsall: James S. Anderson, 9 Lysways street. Cloth, pp. 24. Price..... 50  
Harvard Reminiscences. By Andrew P. Peabody, D. D., LL.D. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 215. Price..... 1 25  
Substance and Show. By Edwin P. Whipple. Boston: Houghton, Mifflin & Co. Cloth, pp. 434. Price.....\$1 50

# Paine's Celery Compound

For The Nervous  
The Debilitated  
The Aged

**CURES** Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

**AS A NERVE TONIC**, It Strengthens and Quiets the Nerves.

**AS AN ALTERATIVE**, It Purifies and Enriches the Blood.

**AS A LAXATIVE**, It acts mildly, but surely, on the Bowels.

**AS A DIURETIC**, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price \$1.00. Sold by druggists. Send for circulars.

**WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.**

## Blighted Prospects

are largely the result of improvidence and lack of enterprise. Those who look out for the good chances get on; such people are fast learning that they can live at home and make \$1 and upward per hour at work for us, in our new line of splendid business. All who take hold are started free by us. All ages, both sexes. Any one can do this pleasant, easy work. Those who are ambitious and enterprising will write at once and learn all; no harm will be done if you do unwisely conclude not to go to work. All is free. Address Stinson & Co., Portland, Maine.

## CURE FOR THE DEAF



PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS Perfectly Restore the Hearing, whether the deafness is caused by colds, fevers or injuries to the natural drums. Invisible, comfortable, always in position. Music, conversation, whispers heard distinctly. We refer to those using them. Write to F. HISCOX, 853 Broadway, cor. 14th St., New York, for illustrated book of proofs, FREE.



**JUDICIOUS AND PERSISTENT** Advertising has always proven successful. Before placing any Newspaper Advertising consult **LORD & THOMAS, ADVERTISING AGENTS, 45 to 49 Randolph Street, CHICAGO.**

**AGENTS WANTED** for "WIFE AND MOTHER," by Sarah Hackett Stevenson, M. D. Most Complete Ladies' Guide published. Over 100,000 already sold; over 500 pages; illustrated; only \$2. Big Discounts. Outfits virtually free. Write immediately for terms to H. J. SMITH & CO., 161 La Salle Street, Chicago, Ill.

## Pamphlets on Living Questions.

Any of the following mailed, on receipt of annexed price, or all to one address for 75 cts. by Charles H. Kerr & Co., 175 Dearborn St., Chicago.

Truths for the Times. By Francis E. Abbot.	10 cts.
Lecture on the Bible. By Rev. Charles Voysey.	10 cts.
Christian Propagandism. By Francis E. Abbot.	10 cts.
"God in the Constitution." By Rev. Arthur B. Bradford.	10 cts.
Compulsory Education. By Francis E. Abbot.	5 cts.
The Present Heaven. By O. B. Frothingham.	5 cts.
The God of Science. By Francis E. Abbot.	10 cts.
Is Romanism Real Christianity? By Prof. Francis W. Newman and Francis E. Abbot.	10 cts.
On the Vision of Heaven. By Prof. Francis W. Newman.	5 cts.
A Study of Religion. By Francis E. Abbot.	10 cts.
The Sympathy of Religions. By Thomas Wentworth Higginson.	5 cts.
The Public School Question. By Bishop McQuaid and Francis E. Abbot.	10 cts.
Giordano Bruno and the Relation of his Philosophy to Free Thought. By Thomas Davidson.	10 cts.
An Agnostic View of the Doctrine of Vicarious Atonement. By W. H. Spencer.	5 cts.
Evolution in its Relations to Evangelical Religion. By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray.	5 cts.
Messianic Expectations. Lectures by Rabbi Solomon Schindler:	
I. Introductory.....	5 cts.
II. Two Thousand Years Ago. Not sold separately.....	
III. The Carpenter's Son.....	5 cts.
IV. Judaism the Mother, and Christianity the Daughter.....	5 cts.
V. A Genuine Messiah, 5 cents. The five lectures for.....	20 cts.

## LOVE AND THEOLOGY.

A Novel. By CELIA PARKER WOOLLEY.

1 vol., 12mo. \$1.50.

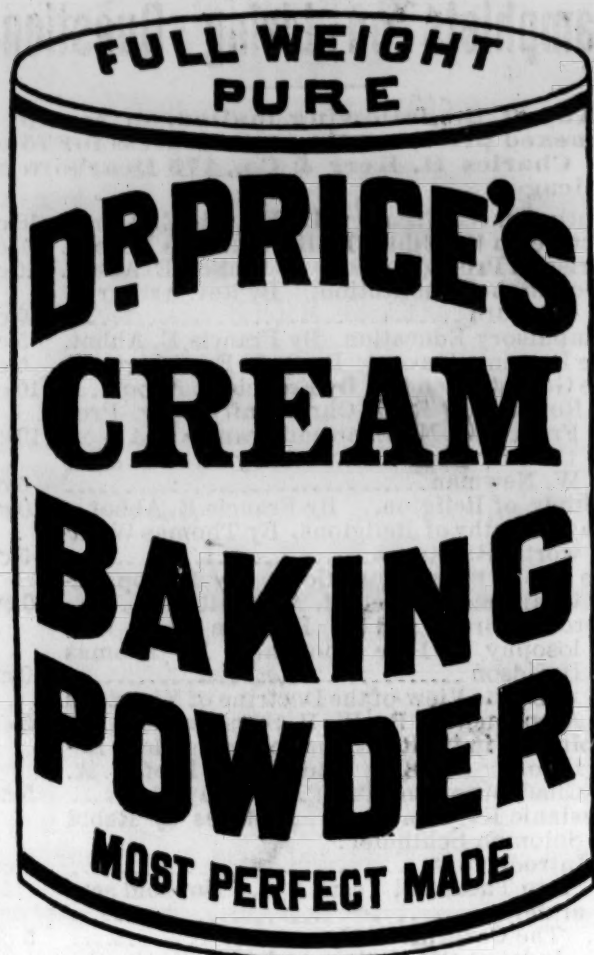
"It is not only entertaining, but interesting from the highest point of view. It goes on from chapter to chapter with ever-increasing force and power. No book of fiction that Ticknor & Co. have published has had, to my thinking, the depth and value of this, and nowhere have the present study and questioning of theological subjects been more clearly and satisfactorily presented; for, in all this presentation, there is not a hint of irreverence or flippancy of any kind. There is, instead, a very beautiful presentation of the very best interpretation of the liberal thoughts of to-day,—an interpretation that contains the highest spirituality. Herein is the book of great value; and that it will be reckoned among the books that will be of service to all intelligent inquirers I have no doubt. It is, I should say most decidedly, a book to own, and not to merely read for amusement only, and then to throw aside; and this for the characterization as well as the presentation of the newer interpretations of the Bible, etc. This characterization is exceedingly well done, showing no effort, but a natural gift of character-painting. The dialogue is something more than mere made-up talk, and the reflective portion contains philosophy of the most cultivated kind; and this, of course, includes the fact that this philosophy is free of narrow and vulgar self-assertion."—*Nora Perry*. Mailed, on receipt of price, by CHARLES H. KERR & Co., 175 Dearborn st., Chicago.

## MINOT J. SAVAGE'S WORKS.

Bluffton. A novel.....	\$1.50
My Creed. Latest volume of sermons. 12mo.....	1.00
These Degenerate Days. A Poem. Small 16mo.....	.50
Poems. 16mo. Full gilt. With portrait.....	1.50
Light on the Cloud. 16mo. Full gilt.....	1.25
Social Problems. 12mo.....	1.00
The Religious Life. 12mo.....	1.00
Belief in God. 12mo.....	1.00
Beliefs about Man. 12mo.....	1.00
Beliefs about the Bible. 12mo.....	1.00
The Modern Sphinx. 12mo.....	1.00
The Morals of Evolution. 12mo.....	1.00
Talks about Jesus. 12mo.....	1.00
Man, Woman and Child. 12mo.....	1.00
Christianity the Science of Manhood. 12mo.....	1.00
The Religion of Evolution. 12mo.....	1.50
Life Questions. 12mo.....	1.00
The Minister's Hand Book. For Christenings, Weddings, and Funerals. Cloth.....	.75

Published by GEORGE H. ELLIS, Boston. The Western trade supplied, and single copies mailed by CHARLES H. KERR & CO., 175 Dearborn street, Chicago.





Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Limon, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,  
NEW YORK. CHICAGO. ST. LOUIS

### KATE GANNETT WELLS'S Miss Curtis.

"Exceedingly fine studies of character."—*Boston Herald.*

"Full of originality and common sense."—*Boston Gazette.*

"Much good sense and good feeling, and is lighted up by a kindly humor."—*Woman's Journal.*

"It has clever points, and there is much of the Boston flavor in it."—*Templeton in Hartford Courant.*

"The air of Boston blows through the whole book."—*Portland Transcript.*

"Unconventional, full of suggestiveness, and original. It is a story which could well be given to every girl and boy just coming to the brink of adult life, and there are few grown people who will not be both wiser and better for reading its entertaining pages."—*Boston Traveler.*

Price \$1.25; mailed to any address by  
CHARLES H. KERR & CO.,  
175 Dearborn Street, Chicago.

### 1869. Twentieth Year. 1888. THE MANUFACTURER AND BUILDER.

Monthly Journal Devoted to the Diffusion of Practical Knowledge.

DR. WM. H. WAHL, EDITOR.

Every number of the MANUFACTURER AND BUILDER consists of 32 large quarto pages and cover, and contains matter of interest to every one who works with hands or brain. The latest improvements in machinery, the newest discoveries in science, and information on all subjects of a useful nature for the home and shop, go to make the MANUFACTURER AND BUILDER invaluable to those who wish to keep posted regarding what is going on in the Mechanical and Scientific World.

No practical man should be without it.

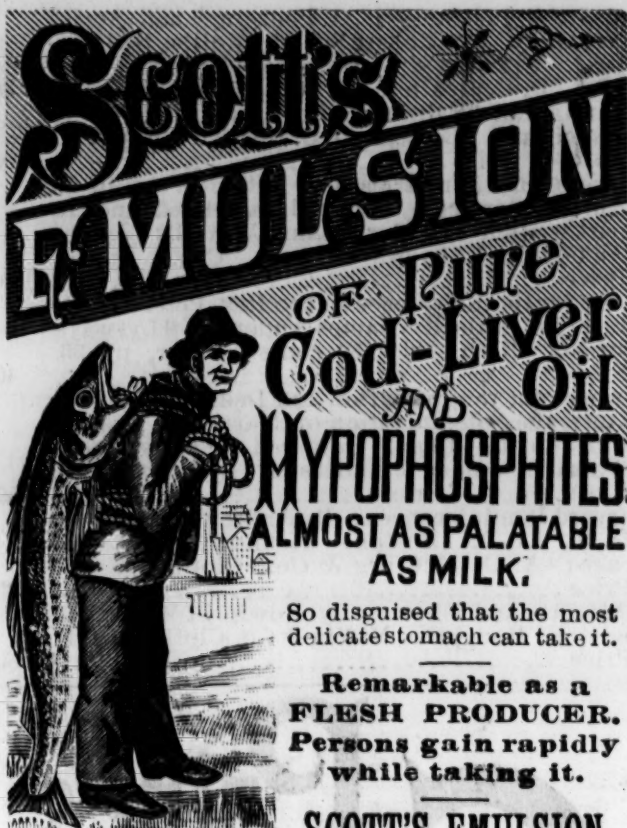
HANDSOMELY ILLUSTRATED.

Subscription Price, \$1.50 per Year. Free specimen copy mailed on application. Every Newsdealer has it. Agents wanted in every city and town. Address,

HENRI CERARD, Publisher,  
P. O. Box 1001. 83 Nassau St., New York.

### \$1,000 REWARD!

We offer \$1000.00 Reward for a cough or throat trouble (last stages of disease excepted), which can not be relieved by a proper use of Dr. X. Stone's Bronchial Wafers. Sample free. Address  
STONE MEDICINE CO., Quincy, Ill.



SCOTT'S EMULSION  
Is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.  
ALL DRUGGISTS. Scott & Bowne, New York.

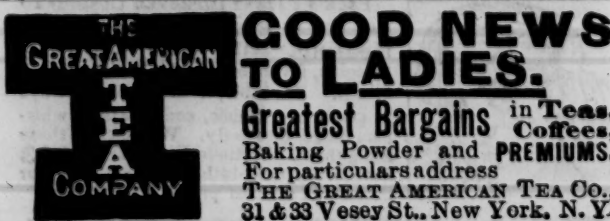


### BABY CARRIAGES



We make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can therefore do better with us than with a dealer. We send carriages to all points within 500 miles of Chicago free of charge. Send for catalogue free.

CHAS. RAISER, Mfr.,  
62 & 64 Clybourn ave., Chicago, Ill.



OUTLINE STUDIES in History of Ireland, 10 cts.  
CHARLES H. KERR & CO., Pubs., Chicago.

### UNITY SUNDAY SCHOOL HELPS.

Published or sold by the

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY  
175 Dearborn St., Chicago, Ill.

Price per dozen does not include postage.

#### UNITY SUNDAY SCHOOL LESSONS.

- I. Corner-stones of Character. By Mrs. Kate Gannett Wells.
- II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.
- III. School Life. By Mrs. F. B. Ames.
- IV. A Chosen Nation; or, The Growth of the Hebrew Religion. By W. C. Gannett. Chart to go with same, 5 cents.
- V. Channing and the Unitarian Movement in America. By W. C. Gannett.
- VI. Theodore Parker, and the Liberal Movement in America. By R. A. Griffin.
- VII. Sunday Talks about Sunday. By J. L. Jones. 10 cents; per dozen, \$1.00.
- VIII. Stories from Genesis. By Mrs. Eliza R. Sunderland.
- IX. The Story of the English New Testament. By N. P. Gilman.
- X. Talks about the Bible (Old Testament). By Newton M. Mann.
- XI. The More Wonderful Genesis; or, Creation Unceasing. By H. M. Simmons.
- XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland.
- XIII. Studies of Jesus. By Newton M. Mann. 20 cents; per dozen, \$1.75.
- XIV. The Christmas Poem and the Christmas Fact. By W. C. Gannett. 5 cents. Each of the above, 15 cents; per dozen, \$1.25; except where prices are indicated.
- XV. The Childhood of Jesus. Part I. in Jesus' Land.
- XVI. The Childhood of Jesus. Part II. In Jesus' Home.
- XVII. The Childhood of Jesus. Part III. In Nazareth Town.
- XVIII. The Childhood of Jesus. Part IV. In Jerusalem: and After. These four Series by W. C. Gannett. Each 10 cents; per dozen, \$1.00.

#### SUNDAY SCHOOL SERVICE AND SONG BOOKS.

Unity Services and Songs for Sunday Schools, 30 cents; per dozen, \$2.50; per hundred, \$15.00.  
Unity Shorter Services for Infant Classes, 15 cents; per dozen, \$1.00.  
Unity Festivals. A Book of Special Services—Easter, Flower, Harvest, Christmas, National, Christening, and Covenant, with over seventy carols and hymns, 30 cents; per dozen, \$2.50; per hundred, \$15.00.  
Special Services for Christmas, Easter, Flower and Harvest Festivals. Sample copies, 3 cents; per hundred, \$2.50.

#### UNITY INFANT CLASS CARDS.

- A. "Sayings of Jesus." 10 cards, illuminated, 15 cents.
- B. "Kindness to Animals." 10 cards, illuminated, 15 cents.
- C. "Corner-Stones of Character." 12 tinted cards, with photo, 20 cents. Out of print at present.
- D. "Home Life." 12 tinted cards, with photo, 25 cents.
- E. "School Life." 12 cards, illuminated, 20 cents. C, D, E, correspond to series I, II, III., of Unity Lessons; to be used together on "Uniform Lesson" Plan.
- F. "Work and Worship." Six plain, tinted cards, each having a lesson topic, with appropriate Bible text and Verse. Purchasers may order in quantity to suit size of class, giving to each member the same card for a lesson. 2 cards for 1 cent.

#### OTHER SUNDAY SCHOOL HELPS FOR SALE.

Library Cards. \$1.00 per hundred.  
Quarterly Report Cards. 12 cents per dozen.  
Rules to Make Home Pleasant. A Sheet, 12 by 9 inches, designed for Home Walls. 5 cents; per dozen, 30 cents.  
Old Testament Chart, to show the gradual growth of the Hebrew Religion and its Scriptures. A convenient fly-leaf in one's Bible, 5 cents.  
Scripture Atlas. (Phillips'). 12 small maps in pamphlet, for class use, 25 cents.  
The Art of Questioning. By J. G. Fitch. 15 cents.  
The Art of Securing Attention. By J. G. Fitch. 15 cents.  
The Sunday School: its Tools, Methods and Worship. By J. V. Blake, 15 cents.  
"Behold the Fowls of the Air." A drama for Sunday School Concerts. Six characters. By J. V. Blake, 15 cents; or, 7 copies for \$1.00.  
Worship. Three Sermons in pamphlet. Worship Necessary to the Completeness of Religion; C. G. Howland. Worship in the Church; J. V. Blake. Worship in the Home; W. C. Gannett. 15 cents.  
The Little Ones in Sunday School. By Anna L. Parker, 5 cents.  
The Teacher's Conscience. By Charles G. Eliot, 5 cents.  
The Masque of the Year. By Lily A. Long. A Drama for Sunday Schools or Unity Clubs, 10 cents; \$5.00 per hundred.  
The Minstrel's Carol. A short Christmas Drama, 5 cents.